



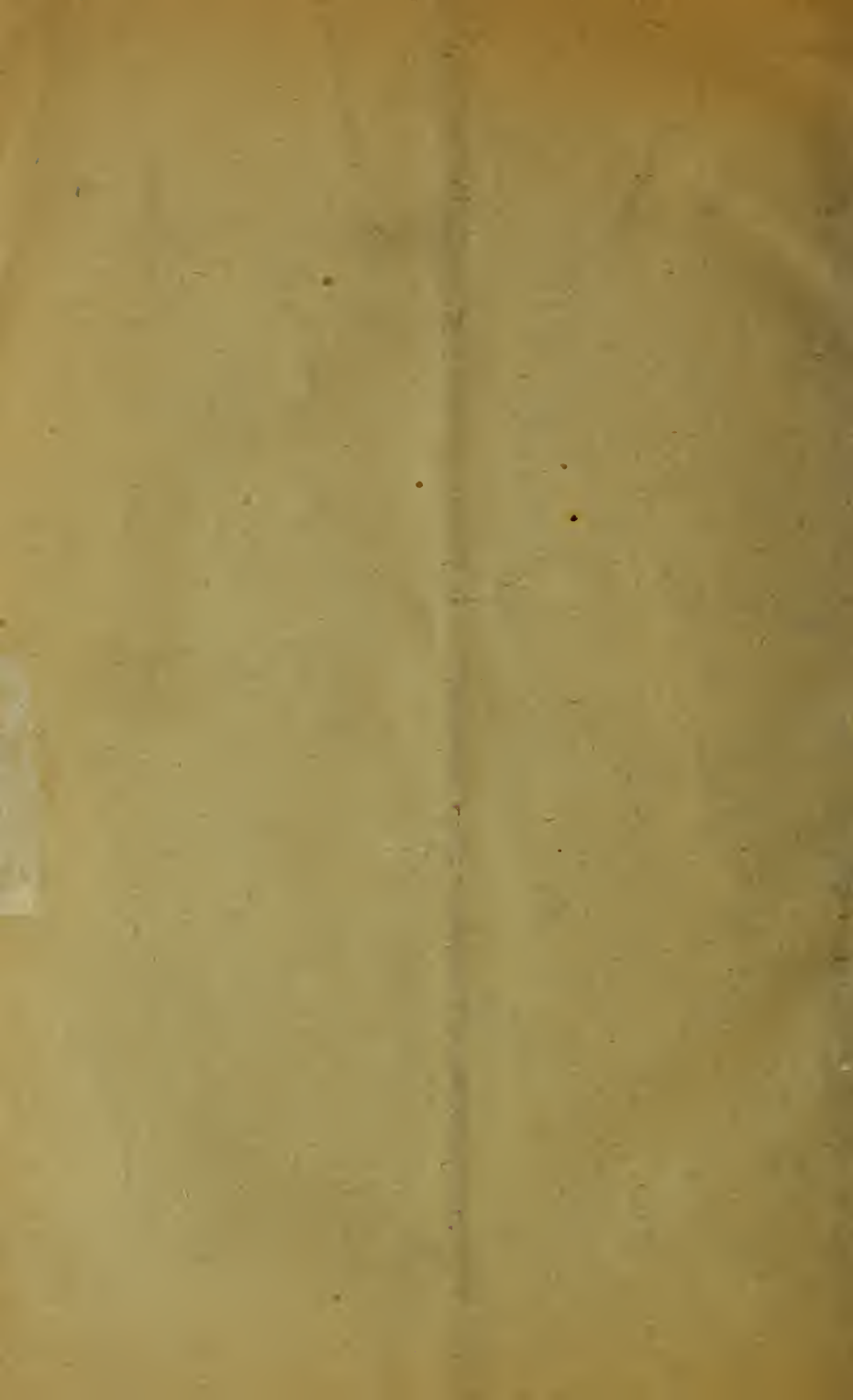
*George Washington Flowers
Memorial Collection*

DUKE UNIVERSITY LIBRARY

ESTABLISHED BY THE
FAMILY OF
COLONEL FLOWERS



Digitized by the Internet Archive
in 2014



HISTORY
OF
ORGAN CHURCH,
ROWAN COUNTY, N. C.,
WITH AN ACCOUNT
OF THE
CENTENNIAL CELEBRATION
OF
THE FIRST EDIFICE,
MAY 6, 1894.

BY
REV. GEO. H. COX, A. M.

INTRODUCTION.

The Lutheran Church in the United States has been making history. Until recently the writing of that history has been neglected, and especially in our Southern Church. She has a grand history and one that she need not be ashamed to have recorded and preserved. Her members were among the pioneers in settling and developing this country and they have ever stood in the forefront of progress. The gathering and preserving of local history lays the foundation and furnishes the material for the work of the writer of the more extended and general history.

When it was determined to hold the centennial of the building of Organ church and to have historical addresses delivered, the publishers of *THE VISITOR*, Messrs. Aull & Houseal, at once determined to get, if possible, a history of the congregation and publish it in *THE VISITOR*, and afterwards put it in more convenient and permanent shape. A letter was addressed to the pastor, Rev. Geo. H. Cox, and he at once set about gathering the material, and as a result furnished the excellent sketch which is given here. Since publishing it in *THE VISITOR* it has been revised and added to, and we present it confident of its accuracy and completeness. Rev. Mr. Cox has been painstaking and has exhausted all the resources at his command for data.

The historical addresses by Drs. Bernheim and Peschau are also valuable contributions to the history of the Lutheran Church in North Carolina.

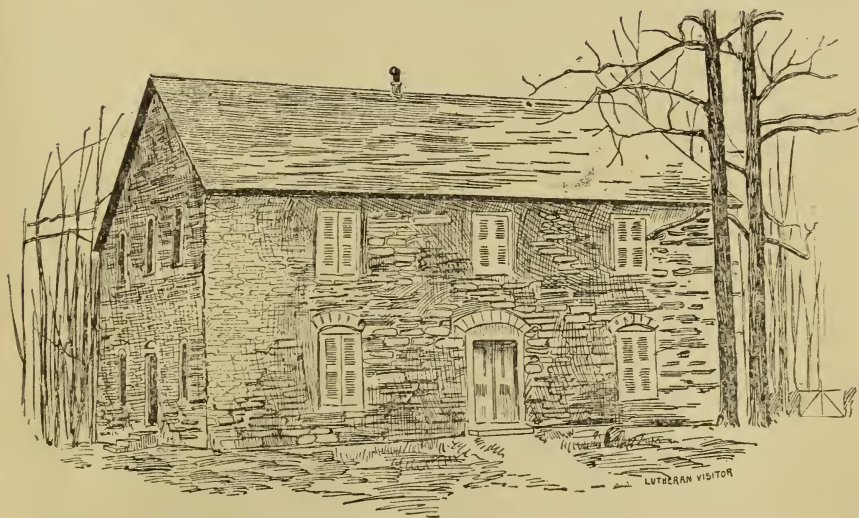
The proceedings of the exercises of the Centennial are written by the writer of this introduction, he having had the pleasure of being present and witnessing the same.

We feel that this little pamphlet is a valuable contribution to the history of the Lutheran Church in the South and that it contains much that will be helpful and instructive to those who will read it. We send it forth with the hope that it may prove a ray of light and an encouragement to others. When we know the trials and hardships of our ancestors and compare them with our own we should take courage and thank God that ours is such a goodly heritage.

E. H. AULL.

Newberry, S. C., June 12, 1894.

HISTORY OF ORGAN CHURCH.



THE OLD ORGAN CHURCH AS IT APPEARED FROM 1794 TO 1893.

ZION, everywhere and by everybody known as Organ church, is situated in Rowan county, N. C. It is in the midst of a large Lutheran population represented by twenty-one congregations numbering over four thousand confirmed members, and is one of the old mother churches of the Carolinas. The exact date of the first organization is not known, but was in all probability between 1765 and 1770. The history of its contemporary, the venerable St. John's, of Salisbury, N. C., and its own history are closely interwoven. The first date, positively known, is that of 1767, when a plot of ground was deeded to the church at Salisbury, thereby showing that then, at least, that congregation was already organized. There are good reasons for believing that Organ was organized about the same time; and that the congregation is, therefore, not less than one hundred and twenty-seven years old. At the lowest estimate she is one of the very oldest congregations in all this section of country; a landmark reaching away back before the Revolutionary war, to the time of King George III, and embracing in its history, from then until now, many events, pregnant with interest and importance.

The original members and founders of the congregation were emigrants from Pennsylvania, commonly known as the Pennsylvania Dutch; of whom Dr. G. D. Bernheim, in his history of the "German Settlements and the Lutheran Church in the Carolinas," says: "They were all indus-

trious, economical and thrifty farmers, not afraid nor ashamed of hard labor, and were soon blessed with an abundance of everything, which the fertile soil and temperate climate of that portion of North Carolina could furnish them. As they were all agriculturists, they generally avoided settling themselves in towns. Uninformed in the ways of the world, ignorant of the English language, and unacquainted with the shrewdness necessary for merchandizing, yet well informed in their own language, and well read in their Bibles and other devotional German books."

A remarkable characteristic of these hardy pioneers was their love for the Church of the fatherland; and hence, so soon as a sufficient number had settled in a community, they organized their congregations and erected their churches and schoolhouses, looking in faith to the future, when they should have their own pastors and teachers. They have retained these same characteristics to the present day.

Here, as in many other parts of our country, the early settlers were composed of Lutherans and German Reformed, who were closely united by the ties of affinity and consanguinity. Neither were strong enough to erect and maintain churches of their own, and hence they, together, erected a temporary building to be owned and used by themselves jointly. This was the first house of worship, and from the material of which it was built, was called "The Hickory Church." It was located about seven miles from where Organ church now stands, where is now St. Peter's church, served at present by Rev. W. P. Huddle.

This house was erected prior to 1772, for we know that in that year a delegation was sent to the fatherland in search of a pastor, who came the next year and held services there. Exactly when it was built, or for how long a time they worshipped there, it is impossible now to tell. The information that we have is very indefinite and confusing. But this we do know, it was intended to be only temporary. The ground upon which it stood was not deeded to them, and it was abandoned as soon as they had provided for themselves other accommodations.

The history of the congregation from 1772 up until the coming of Rev. C. A. G. Storch in 1788 is all but a blank. No records can be found covering that period. But from the traditions held by the people, as well as the fact of the long years that elapsed until the completion of the present building, it is the conviction of the writer that, from some cause not now known, disagreements arose, and a separation took place between the Lutherans and Reformed about the year 1774, and that then another building, also of hickory logs, was erected near where the church now stands, in which they worshipped until the present house was ready for use.

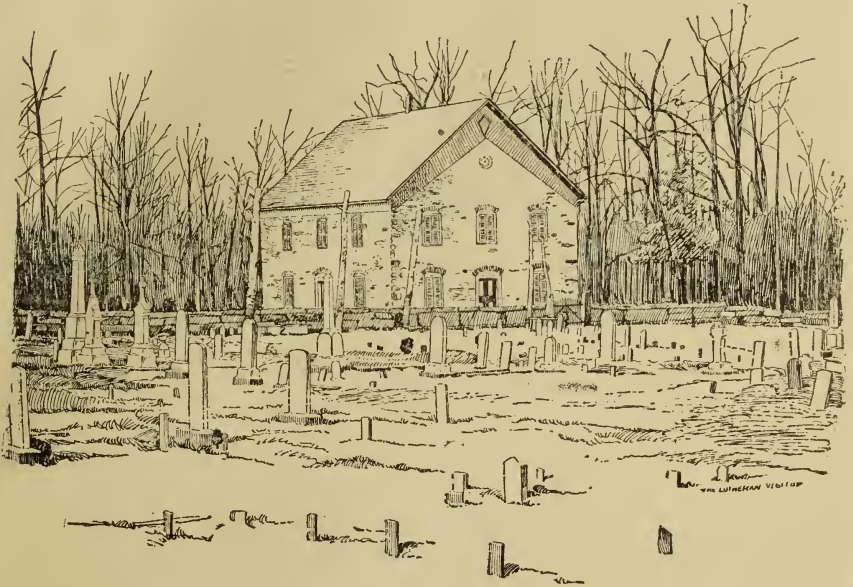
The following is a record made in the old church book by Rev. C. A. G. Storch, dated January 31, 1789:

"Im 1774ten jahre nach Christ's Geburt, fingen folgende Mitglieder unserer Gemeinde die so genannte Orgelkirche zu bauen, nemlich.

"Georg Ludwig Siffert, Wendel Miller, Peter Edelmann, Johannes Steigerwalt, Philipp Grass, Peter Steigerwalt, Michael Gulhmann, Christoph Bless, Leonhard Siffert, Jacob Klein, Anton Jruhn, Georg Heinrich Berger, Christoph Gulhmann, Johannes Rintelmann, Johannes Eckel, Bastian Lenz, Jacob Benz, Georg Eckel, Franz Oberkirsch, Johannes Jose, Heinrich Wenzel."

The translation of the above is that, In the 1774th year after the birth of Christ, the following members of our congregation began to build the so called Organ church.

According to this they were twenty years in building it. And, judging from the size of the house, and the material of which it is built, they surely must have been that long if not longer. They were all farmers, dependent upon their labors on the farm for their support, with none of the modern labor-saving machinery. They must, therefore, have devoted to the work of building, only that part of the year that could best be spared from the farm. That, we know, would be but comparatively a short time in each year. At any rate the building was not completed until 1794, that date yet being plainly visible in the gable of the building in the original figures carved there one hundred years ago. The house is about forty feet wide, fifty feet long, and twenty-five feet from the ground to the wall-plates. The walls are built entirely of stone. Not hewn or dressed stone, such as we use at the present day, but rough, uncut stone, just as it was formed by nature. Where they procured this stone is a mystery, as there is none like it anywhere around here. They must have brought it from a considerable distance.



THE REMODELED CHURCH, SHOWING THE GRAVEYARD.

When we take all of these things into consideration we can easily understand how it could have taken them so long a time to complete the building. The floor, also, was laid of large flat stones. The writer has seen one of these, now used as a stepping-stone at the door of the residence of one of the families of the congregation; and as he gazed upon it he could not refrain from thinking that upon this stone, do doubt, has stepped in the ages past, Nussman, and Arnlt, and Storch; and that if it could speak it could tell many things of the strug-

gles, difficulties and triumphs of those hardy pioneers, who, amid all their unpropitious surroundings, built so strongly and so well.

The old pulpit was, of course, goblet-shaped, with its sounding-board overhead, and built up high against the wall, with winding steps to ascend, after the custom of that day. It has, however, long ago disappeared and its place is now occupied by one of more modern style.

On three sides of the auditorium there is a capacious gallery with stairs leading up from either side, where facing the pulpit stood for years and years, the old pipe organ, from which the church derives its popular name of "The Organ Church." It was built in the house, entirely by hand, by a Mr. Stigerwalt, a member of the congregation, and was one amongst the very first pipe organs ever built in America, and the first of any kind in any church in North Carolina. It possessed none of the external beauty and symmetry of the pipe organs of our day and time, but it was well adapted to its surroundings and the object for which it was made; and for long years its deep, majestic, solemn voice led the congregation in its service of praise; or wailed out its slow, heart-searching funeral dirge as the body of one after another of the people was carried out to the silent city of the dead, hard-by. Like its builder, and the many who loved it, and who for many years, from childhood through youth and manhood down to old age, had united their voices with its mellow tones, it gradually yielded to the inroads of time and use, growing each year weaker and weaker, until, at length, its work was done. Then, for a long time, it stood there in the gallery, voiceless and shattered, a relic and reminder of by-gone days.

The people loved it, cherished it, and venerated it; and even yet in speaking of it, use only hushed and reverential tones. It has long since been removed from its old place in the gallery, and its parts have become broken and scattered. Many portions of it are carefully preserved as relics. The present pastor has in his possession the old C sharp pipe, as perfect in form and clear in tone as when it was made over one hundred years ago.

The congregation has had made, from its remains, many yardsticks, that are eagerly sought for, and highly treasured in remembrance of the old organ.

During the pastorship of Rev. W. R. Brown, who faithfully served the congregation for seven and one-half years, ending January 14, 1894, the house was very greatly improved and beautified at a cost of nearly one thousand dollars. The walls were cleansed and pointed up; a new, self-supporting roof, with metal shingles, was placed upon the building; all the wood-work, inside and out, was freshly painted; the floors nicely carpeted; and many other things done, which have added much to its beauty and comfort; and stand as an evidence of the energy, perseverance and successful work of the pastor; and of the life, church-pride and church-love of the people.

The following is a list of all the pastors that have ever served Organ church, together with the dates and length of their service:

Rev. Adolphus Nussmann, 1773-1774, 1 year.

Rev. Gottfried Arndt, 1775-1785, 10 years.

Rev. Adolphus Nussmann, 1785-1787, 2 years.

The church was now vacant for one year and was visited occasionally by Rev. Arndt.

Rev. C. A. G. Storch, 1788-1823, 35 years.

Rev. Daniel Scherer, 1823-1829, 6 years.

Rev. Jacob Kaempfer, 1829-1832, 3 years.

Rev. Henry Graeber, 1832-1843, 11 years.

Rev. Samuel Ro'brock, 1844-1866, 22 years.

Rev. W. H. Cone, January 1, 1866-May 1, 1866, 4 months.

Rev. Wm. Artz, May 1, 1866.

Rev. Samuel Rothrock, July 1, 1868-January 1, 1869, 6 months.

Revs. S. Scherer and W. H. Cone, 1869-1870, 1 year.

Rev. W. H. Cone, January 1, 1870-May 1, 1873, 3 years and 4 months.

Rev. W. R. Ketchie, June 1873-January 1874, 7 months.

Rev. P. A. Strobel, January 1, 1874-October 1, 1875, 1 year, 9 months.

Rev. Samuel Rothrock, January 1, 1876-January 1, 1886, 10 years.

Rev. W. R. Brown, July 1, 1886-January 1, 1894, 7½ years.

Rev. Geo. H. Cox. February 1, 1894.

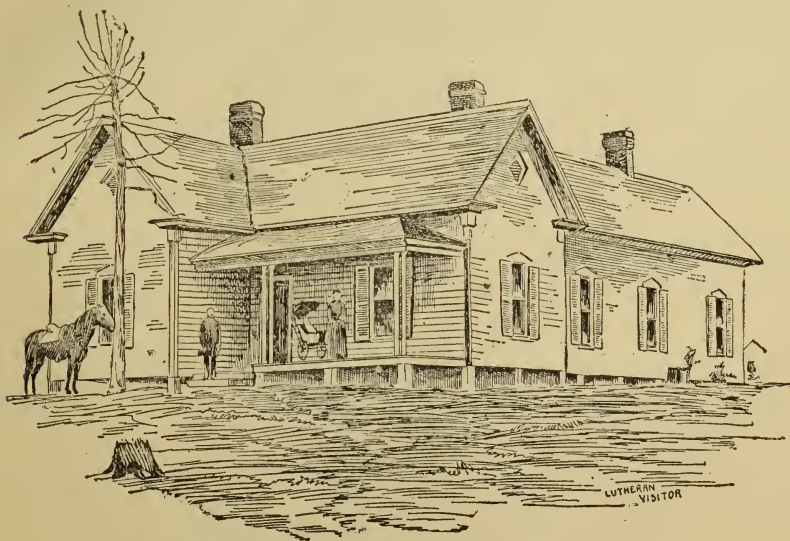
Thus it will be seen that during all these years, from 1773, when Rev. Nussmann first came, up to the present day, one hundred and twenty-one years, the congregation has been but one year without a pastor.

The following is a list of the present members of the council of Organ church:

Elders—Laurence Kluttz, Alexander Powlass, Milas A. Holshouser, Eli Holshouser.

Deacons—Luther C. Miller, A. L. Lyerly, Charles E. Bost, Orlin Cruse.

At the east end of the church and just a short distance from it is the old graveyard; the *Todtenacker* of our fathers. It covers an area of



THE PRESENT PARSONAGE.

about two and one half acres, and is now nearly full. It is surrounded by a stone wall, about five feet high, built of immense stones, some of them ten feet long and three feet wide. It is a standing wonder how they ever brought them here, and put them in their places. But here they are and have been for over a hundred years, and probably will be for hundreds of years to come.

Within these walls lie buried the generations that have come and gone during nearly a century and a half. Many of the graves are unmarked and unknown, and no one knows how many are buried here. Here, within these sacred precincts, just to the right of the gate as you enter from the church, lie the remains of Rev. C. A. G. Storch, and Rev. Henry Graeber, the third and sixth pastors, of the congregation. Here, also, are buried Rev. Joseph A. Linn and Rev. Daniel I. Dreher and hosts of others who have been known and loved and honored in the church here, before they were called to the Church in heaven. *Requiescat in pace!*

The parsonage was built during the administration of Rev. W. R. Brown, and is another mark of his successful work while here. It is a neat frame building containing six rooms, and is finished in good style and excellent taste both inside and out. It stands upon a beautiful and commanding elevation, overlooking the church.

This, together with the necessary out-buildings, makes a pleasant and convenient home for the pastor, and is justly the pride of the whole congregation.

SKETCH OF THE PASTORS.

Rev. Adolphus Nussmann.

In 1772, Organ church of Rowan county, and St. John's church of, then Mecklenburg, now Cabarrus county, after having, no doubt, exhausted every effort to secure a pastor from the older settlements in Pennsylvania, determined to send a delegation to the fatherland, to appeal to their countrymen and brethren in the faith, to send them a pastor and school-teacher; that they might have the blessed Word preached to them, and that their children might be taught the things necessary for them to know. Accordingly Christopher Rintelmann, of Organ, and Christopher Layrely, of St. John's, two brave, strong, honest, consecrated men of God, representing sixty families, undertook the long and hazardous journey at their own expense, returning safely in 1773, and bringing with them the Rev. Adolphus Nussmann as their pastor, and Mr. Gottfried Arndt as their school-teacher.

Thus Nussmann became their first pastor, and the pioneer minister of the Lutheran Church in the State of North Carolina.

He was a learned, devoted, and self-denying Christian minister, who won the praise, admiration and love, not only of those with whom he came in personal contact, but of all who had any knowledge of him.

He first located in Rowan county, but soon removed to Mecklenburg, where, as Dr. Bernheim says he was shortly "united in marriage to Barbara Layrely, a daughter of Christopher Layrely, one of the deputies sent to Germany to bring pastors and teachers to North Carolina. With her he lived in blissful harmony, and was the father of several sons and daughters, none of whom are now living; but his grandchildren and descendants to the fifth generation are still to be met with in central North Carolina, respected by all who are acquainted with them."

On November 3, 1794, being a little over fifty-five years of age, he sweetly fell on sleep and was buried in old St. John's graveyard, Cabarrus county, North Carolina.

A stone was placed to mark the spot, upon which was inscribed: "Christus ist mein Leben, Sterben ist mein Gewinn. Das Andenken der Gerechten bleibet im Segen. Hier ruhen die Gebeine des treuen Predigers, Adolph Nussmann, in Deutschland geboren, im August, 1739, gestorben den 3ten November, 1794."

The translation is: "For me to live is Christ, to die is gain. The memory of the righteous is blessed. Here lie the remains of the faithful preacher, Adolphus Nussmann, born in Germany, August, 1739, died November 3d, 1794."

Rev. Gottfried Arndt.

Gottfried Arndt, the school-teacher, as we have seen, came over with Nussmann in 1773. He was engaged in giving instructions to the children and youths until 1775, when he was ordained to the Gospel ministry. He thus became the first Lutheran minister ordained in North Carolina, and the second pastor of Organ church, which he served faithfully and true, for ten years, and then, in the words of Dr. Bernheim, "removed to Lincoln county and became the acknowledged founder of the Lutheran church west of the Catawba river."

He had the honor of being one of the ministers who participated in the organization of the North Carolina Synod in 1803, and his name is connected with many of the important events that transpired in the church from then until his death.

Rev. C. A. G. Storch.

Rev. C. A. G. Storch was ordained in Germany and immediately started for his distant field of labor in North Carolina arriving there in September, 1788, and at once became the third pastor of Organ Church.

An old gentleman, Col. Jno. Shimpoch, of Mt. Pleasant, N. C., who often heard Rev. Storch preach and who remembers him well has given me the following description of his personal appearance: "A small man, medium height, slim and spare-made; with fair skin, blueish grey eyes, and snow-white hair."

He was a man of remarkable ability; a close and careful student, and thoroughly well acquainted with all questions of doctrine and church polity.

Dr. E. J. Wolf, in the Lutheran Quarterly for April 1889, says: "He had received University training, and possessed a wide range of knowledge. His preaching was accordingly interesting and edifying to all classes; for his thoughts were presented with such admirable perspicuity that the most illiterate could comprehend them; and yet they were so rich and elevated, and often powerful, that the best educated minds could not but admire them."

For thirty-five years, consecutively, he was the loved and honored pastor of Organ church, and resigned only because of ill health, and inability to perform the duties of the office. Then for eight years he suffered much bodily pain, and died March 27, 1831, in the full triumphs of a living faith.

During his pastorate, he baptized fifteen hundred children and confirmed thirteen hundred young people in Organ church alone.

He, also, was one of the ministers who participated in the organization of the North Carolina Synod; was its first president; and was annually elected to the office whenever he was present.

He was buried in the Organ church graveyard. A large horizontal slab of marble marks the spot upon which is the following inscription, in English:

"Sacred to the memory of the Rev. Charles A. G. Storch, pastor of the Evangelical Lutheran Church; who was born on the 16th day of June, in the year of our Lord 1764, and departed this life on the 27th day of March, 1831. Aged 60 years, 9 months and 10 days.

"His creed was founded firm
On the Eternal Rock.
When he departed hence,
How solemn was the shock!
Throughout his former station
His voice he echoes still,
Work out your soul's salvation,
And learn to do God's will.
Celestial habitation,
In which the angels bow,
To such a congregation
Your shepherd is gone now."

Rev. Daniel Scherer.

The fourth pastor of Organ church was Rev. Daniel Scherer; who was born in Guilford county, N. C., in the year 1794. He was the immediate successor of Rev. Storch. He was a man of most excellent parts and qualities, and labored successfully for six years amongst the people, by whom he was very much loved. During these years many from Organ and other Lutheran congregations were removing to the wild Western territories. Rev. Scherer felt a strong desire to follow them in spiritual things. Accordingly in 1829 he resigned and removed to Illinois where for years he labored, accomplishing much for the Lutheran Church in those parts. He died in 1852 and was buried at Mt. Carmel, Ill.

Rev. Jacob Kaempfer.

The successor to Rev. Scherer, and thus the fifth pastor of Organ church, was Rev. Jacob Kaempfer. He was a graduate of the Theological Seminary at Gettysburg, Penn., from whence he came, immediately after graduation, to North Carolina. Upon recommendation of Rev. Dr. S. S. Schmucker he was at once admitted as a member of the North Carolina Synod in the year 1828 and became pastor of Organ church in 1829. He served the congregation faithfully for a term of three years, and then removed to other fields.

Rev. Henry Graeber.

The sixth pastor of Organ church was Rev. Henry Graeber. Rev. Wm. Artz, president of the North Carolina Synod in his annual report to the synod in 1844, says: "The Rev. Henry Graeber, was born of Christian parents in the State of Pennsylvania, in the year of our Lord 1793, the 28th day of January. He prosecuted the study of divinity chiefly under the able and pious instructions of the Rev. Messrs. Nelscheimer and Lochman. He obtained license to preach the gospel from the synod of Eastern Pennsylvania, on the 7th of June in the year 1818; and was shortly afterwards set apart to this holy work by the imposition of hands and prayer. Nine years of his ministerial life he spent as pastor of several congregations in Frederick county, Md., and the remaining sixteen years were spent in several congregations in Lincoln, Rowan and Cabarrus counties in the bounds of our synod of which he was an efficient member, and in which he repeatedly filled with honor the highest offices. (Eleven of these years he was pastor of Organ.) He was a liberal supporter of benevolent institutions, and a warm and decided friend of an enlightened and educated ministry. He was himself an able and faithful minister of the New Testament, rightly dividing the word of eternal truth, and giving to both saints and sinners their portion in due season. And I need not add, in the presence of those who knew him long, and who knew him well, that through the course of his ministerial life, he uniformly adorned the doctrines which he preached by zeal, fidelity, firmness and charity, and all those virtues that are so essential to the character of the Christian minister. He died of nervous fever on the 11th of September, 1843."

During his pastorship he confirmed two hundred and fifty-one young people, as members of Organ church.

He was buried in Organ church graveyard, just a few steps from the

grave of Rev. C. A. G. Storch, and the grave is marked by a slab exactly like that of his predecessor. Upon the stone is the following inscription:

"Sacred to the memory of the Rev. Henry Graeber, who was born on the 28th day of January, 1791, and departed this life on the 11th of September, 1843, aged 50 years, 7 months and 14 days.

"The deceased was born in the State of Pennsylvania. Ordained a pastor of the Evangelical Lutheran Church November 5, 1821. Removed to Lincoln county, N. C., A. D. 1827. Took charge of Organ and St. John's churches in Rowan and Cabarrus counties, N. C., A. D. 1832, where he continued his labors as a faithful spiritual shepherd up to the time of his death.

"The Gospel was his joy and song,
E'en to his latest breath.
The truth he had proclaimed so long
Was his support in death.
The grave is now his favored spot,
To sleep, in Jesus blessed.
There the wicked trouble him not,
There his weary head to rest."

Rev. S. Rothrock, D. D.



Rev. S. Rothrock, D. D.

four years of our civil war, he remained the faithful, earnest, zealous pastor.

In 1866 he resigned and for two years labored in other fields, and then returned to Organ for a term of six months, reaching from July 1, 1868, to January 1, 1869. Again he served other congregations for seven years, and then accepted the unanimous call of Organ to again become its pastor. This time he served them for ten years, reaching from January 1, 1876, to January 1, 1886.

At the altar of old Organ church he baptized seven hundred and sixty-three and confirmed seven hundred and sixty-nine persons.

Dr. F. W. E. Peschau says of him, in Jensen's American Lutheran

Biographies, "He has held many positions of honor and trust in the church and always with credit to himself and to the good of the church. He is a strong, conservative Lutheran, and a man of most lovely, child-like character, and an ever pleasant companion. He has, in his long life, repeatedly been an officer of synod, and enjoyed the rare honor of being twice chosen president of the General Synod South."

In 1888 the University of North Carolina conferred upon him the honorary degree of D. D.

He has been sixty-one years in the ministry. On May 3, 1883, at the eightieth annual convention of the North Carolina Synod, and the fiftieth anniversary of his labors in the Gospel ministry, forty-nine of which had been spent in work within the bounds of North Carolina Synod, his brethren, as an expression of their love and esteem for him, presented him with a gold-headed cane.

He has been married twice. His first wife died very shortly after they were married, but his second wife walked the paths of this life with him for more than half a century. Together they celebrated their golden wedding in their elegant home near Gold Hill, North Carolina. But since, they have been parted; she having gone on to the realms of eternal day.

Notwithstanding his long and active life he is still well preserved for a man of eighty-five years. His home is but a few miles from Organ church that he has served so long and so faithfully, where in the happy retrospect of a life well spent and perfect faith and trust he is awaiting the summons to "come up higher."

Every one loves old Father Rothrock, and many are the prayers ascending to the throne above that his last days upon earth may be peace and happiness.

Rev. W. H. Cone.

Rev. W. H. Cone, the eighth pastor of Organ church, was born of Christian parents, in Union county, Pennsylvania, December 11, 1831.

When quite young he was catechized and confirmed in the Lutheran church at Lewisburg, Pa., by the Rev. Frederick Ruthrauff. His education was acquired at the Lewisburg Academy, then at the Lewisburg University, a Baptist institution, and then at Pennsylvania College, Gettysburg.

Much of his early life was spent in teaching, while at the same time carrying on his studies. Thus it was that while teaching at Hagerstown, Md., he began the study of theology under the direction of Rev. Frederick Anspach.

For two years he continued the study of theology, at the same time acting as agent for the *Lutheran Observer*, and travelling in Pennsylvania, Maryland, New Jersey, New York State. During this time he was granted *ad interim* license by the president of the Eastern Pennsylvania Synod, but never served any churches in that synod.

Afterward he was called to and accepted the financial agency of Roanoke College, and in 1857 was again granted *ad interim* license by the Southwest Virginia Synod. In 1858 that synod met in Salem, Va., when he was ordained to the Gospel ministry.

His first charge consisted of several churches in Shenandoah and Page counties, Va., which he continued to serve until November 1, 1864, when he

took charge of the Davidson Pastorate of the North Carolina Synod. He did not, however, present his credentials from the Southwest Virginia Synod until the meeting of the North Carolina Synod in May, 1866. From that day to this he has been an honored member of the North Carolina Synod, taking an active part in all the work of the synod, once elected its president, and serving faithfully many of her congregations.

From January to May, 1866, a term of four months, he was supply pastor of Organ church.

From 1869 to 1870, a term of one year, he was joint pastor with Rev. S. Scherer, and from January 1, 1870 to May 1, 1873, a term of three years and four months, he was pastor. Coming to Organ just after the close of the civil war his labors reached through those never to be forgotten years of reconstruction. His work was arduous and much hindered, and in consequence of all the circumstances the church records were very poorly kept, so that we cannot tell how many he confirmed or baptized.

He was much beloved by the people whom he served. Of late years his health has been very poor so that he is unable to do the work of the regular ministry. He is living at his home in New Market, Va., quietly awaiting the time when the Master shall call him away from earth up to the eternal kingdom.

Rev. Wm. Artz.

The ninth pastor of Organ church was Rev. William Artz. Of his early life and training we know but very little. He was born in Maryland, June 1, 1804, and the writer of this has been unable to learn anything more about him until his graduation from the Theological Seminary at Gettysburg, May 19, 1829, when he received a certificate from Rev. Dr. Schmucker, testifying of "highly respectable standing, both as to scholarship and personal deportment." June 1, of the same year, he received his license for one year, over the signature of Rev. Benjamin Kurtz, president of the Evangelical Lutheran Synod of Maryland and Virginia. When he was ordained we do not know, but in all probability it was at the next meeting of that synod. It seems that he at once came to North Carolina, was received into the North Carolina Synod about 1829 or 1830, and remained a member of that synod during his entire ministerial life. He became pastor of Organ church in 1866, but the records do not state how long he served. He was twice married and was the father of eleven children. He lived to become a very old man, suffering many bodily infirmities, in consequence of which, being unable to attend synod or perform any of the duties of the ministry, he, in 1872, asked the synod to discontinue his name from the clerical roll. He lived until April 19, 1876, and then went to his eternal rest. He was 71 years, 10 months and 18 days old.

Rev. S. Rothrock preached his funeral sermon and he was buried at old St. John's, in Cabarrus county, N. C. A few years ago the North Carolina Synod showed its respect and veneration for him by marking his grave with a neat tablet.

Rev. S. Rothrock, president of the North Carolina Synod, in his annual report for 1876, referring to his death that had occurred but a short time before, said, "Rev. W. Artz was for many years an active member of synod, was a profound thinker, and possessed a high grade of pulpit ability."

Rev. Simeon Scherer.

"Rev. Simeon Scherer was the son of Rev. Jacob Scherer, Sr. He was born in Guilford county, North Carolina, October 29, 1819. He was baptized by the venerable Rev. C. A. G. Storch, confirmed in childhood, and early in life consecrated himself to God for the work of the ministry. He studied one year in the seminary at Lexington, South Carolina, and, in company with a friend, walked from that place to Virginia, a distance of three hundred miles, whither the family had moved. After having taught school for some time to procure means, he entered the Virginia Institute (now Roanoke College) in Augusta county, Va., and studied under Rev. Prof. Dr. D. F. Bittle. Here he received the greater part of his classical education. He studied theology at Gettysburg under Rev. Drs. Schmucker, Hay and Krauth, Sr. He entered the ministry in 1851."

Such is his record, taken from American Lutheran Biographies, written by Dr. Peschau.

In 1869 he became the tenth pastor of Organ church, serving, according to the records in the church book, one year in connection with Rev. W. H. Cone.

He died July 11, 1876, and is buried in the old graveyard at Frieden's church, Guilford county, N. C.

He has the unusual honor of having four sons in the Lutheran ministry, viz: Rev. Luther P. Scherer, Radford, Va.; Rev. W. J. D. Scherer, Fairfield, Pa.; Rev. M. G. G. Scherer, Concord, N. C.; Rev. J. A. B. Scherer, our foreign missionary now in Japan.

Rev. W. R. Ketchie.



Rev. W. R. Ketchie.

Rev. W. R. Ketchie was born near China Grove, Rowan county, N. C., on February 13, 1839. He grew up on the farm, laboring through the summer months and attending the old-field schools when he could be spared. In the spring of 1860 he entered the preparatory department of North Carolina College, and continued to pursue his studies until September, 1861, when, in response to the call of his country, he volunteered in the Confederate army, and served without intermission until the close of the war.

April 5, 1866, he was united by the holy bonds of matrimony with Miss Sallie J. Patterson. Immediately on the adjournment of the North Carolina Synod in May, 1866,

and in obedience to a resolution of synod, the president, Rev. N. Aldrich, gave him a certificate of *ad interim* license "to preach the gospel and bury the dead within certain prescribed limits."

At the meeting of the synod, in Low's church, Guilford county,

N. C., beginning April 30, 1868, his license was renewed, this time "to preach the gospel and administer the sacraments of the church." In the autumn of the same year he took charge of two small congregations in Davie county, namely, St. Matthew's and Jerusalem, (now known as Reformation.) These he served faithfully and well until August, 1871, when he removed to Mount Pleasant, N. C., and at the beginning of the scholastic year again entered North Carolina College, studying for two years, and completing the prescribed course for the sophomore class.

In 1871 he was regularly ordained by the North Carolina synod, but being in college he had no charge until June, 1873, when he became the eleventh pastor of Organ church, serving at the same time, St. Stephen's in Cabarrus county, and Bethel in Stanley. He was pastor of Organ church only seven months, but won many friends in that time, and did much for the upbuilding of Zion. After resigning the work here he served several other congregations up to the meeting of the synod in 1893. Since that time he is without a charge.

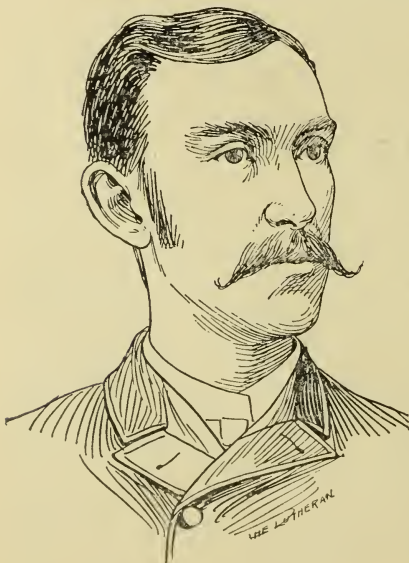
He is now a man of fifty-five years, strong, active and energetic, and bids fair to live many years yet, and to accomplish still more in the path of life he has chosen, and in which he has been so faithful.

Rev. P. A. Strobel

Was the twelfth pastor of Organ church, and served it for one year and nine months, from January 1, 1874 to October 1, 1875.

He graduated at the Theological Seminary at Lexington, S. C., in 1836, and connected himself with the North Carolina Synod in 1837. He did much and valuable work while here, and afterwards returned to South Carolina. In 1837 he organized St. Stephen's church in Cabarrus county, N. C., and was its first pastor.

Rev. William Roedel Brown.



Rev. William Roedel Brown.

The thirteenth pastor of Organ church was Rev. William Roedel Brown. He was born of Christian Lutheran parents in Wythe county, Va., August 9, 1859.

He was prepared for college at Beth-Eden Collegiate Institute, Winston county, Miss. He graduated from Roanoke College in 1883, and from the Theological Seminary at Philadelphia, Penn., in 1886. On June 22, 1886, he was ordained by the Pennsylvania Ministerium, in Christ Evangelical Lutheran church, Easton, Penn. The following month, July 1, 1886, having been duly called, he entered upon his duties as the thirteenth pastor of Organ church. For seven and a half years, that is up to January 1, 1894, he labored among the people of Organ, each year becoming dearer and dearer

to them. Deeply pious, fully consecrated and ever faithful, his work told from year to year.

One hundred and thirty-nine infants and six adults baptized; one hundred and eight confirmed, and thirty-six received by certificate; the erection of a handsome parsonage, with all the necessary out buildings, the organization of a Woman's Home and Foreign Missionary Society; which has proved to be one of the most active in the North Carolina Synod; the purchase of a silver communion set, and the repairing of the old church, at a cost of about one thousand dollars, are some of the tangible evidences of his faithful services. But all this fails to report the blessed work done through him in the hearts and lives of those to whom he ministered. Eternity alone can reveal the full report.

January 1, 1894, he closed his labors here, having accepted the call from Mount Airy pastorate of the Southwest Virginia Synod.

Rev. George H. Cox, the Present Pastor—Sketch of His Life by Rev. F. W. E. Peschau, D. D.



REV. GEO. H. COX.

With deep and profound interest did I listen to the story of how a regular out-and-out Yankee and his out-and-out Scotch wife became Lutherans, as told to me by Rev. Mr. Cox about himself and wife. It was told me whilst on a visit with me in Wilmington, and I was so much impressed with it that I urged him to relate the history of his introduction into, and adherence to our dear Evangelical Lutheran Church, publicly to the members of St. Paul's church, which he did, and it made a lasting impression on those who heard it.

Rev. Mr. Cox was born in the great and famous Yankee city of Boston, on the 9th of August, 1838, and was reared and educated in Boston. He was the youngest child in a family of *fourteen* children—

seven sons and seven daughters—and he is the only boy in the family whose life was spared, the other six boys having died early in life; and so he grew up as the only son of his dear parents, Lemuel and Mary Cox, his mother's maiden name having been Trask.

When a young man he moved South, settling down in East Tennessee, where when the war broke out he entered the Southern army, having enlisted in Co. H, of the First Tennessee Cavalry. He served during the entire war, participating in the battle of Murfreesboro, Tenn., in Bragg's campaign in Kentucky, in Jubal Early's campaign in the Valley of Virginia, in the Maryland raid, etc. In short he was a soldier,

true to the last in the cause he had espoused. In the year 1866 he was united in marriage to Miss Nannie E. McPherson, a handsome "Scotch lassie." Children being born to them, the question of identifying themselves with the Church naturally arose, and the agreement was made that they would study the Scriptures and the books of doctrines of the different denominations—and the one that would prove to be the closest and truest to the Scriptures should be their Church. His wife a Methodist, and he having been under Presbyterian influences, read and studied together in their quiet home in the long winter evenings. Finally, they hear of the Book of Concord, secure it, read it, compare it with God's word, and become Lutherans (for which God be praised), and so were confirmed by the venerable and worthy Rev. Dr. A. J. Brown, of Blountville, Tenn., on October 8, 1870. Their married life was blessed with nine children—three daughters and six sons—the oldest of whom is studying for the Lutheran ministry. Thus a whole family was won for our dear Zion.

Feeling called to the ministry, he studied theology under Rev. Dr. Brown, and on September 25, 1872, was ordained as an Evangelical Lutheran pastor by the Holston Synod, and has ever since been an honor to our dear Lutheran Church, and has done a blessed work for her.

We give the following condensed summary of his labors:

He served the Knox County charge from 1872 up to the end of December, 1887, for a period of fifteen years. On January 1st, 1888, he took charge of the Bethel, St. Stephen and Mt. Olive churches (Stanley County) in North Carolina, where he labored with great zeal and signal success. In 1889 the charge divided and he served St. Stephen's and Mt. Olive churches until January 30, 1894. During these years he baptized 317 children and 40 adults; total, 357. He confirmed 194 and added by letter 50; total, 244. He married 57 couples and buried 90 persons. The sum total of all members in the churches he had charge of amounts to 1,200, and over 1,000 Sunday-school scholars have been under his spiritual oversight.

The synods have recognized the ability and worth of our esteemed brother and have given him positions of honor as follows: In Holston Synod, Secretary three years, President two years, Treasurer two years, Missionary Superintendent five years. The North Carolina Synod for the last four consecutive years has chosen him President, and he has been repeatedly Delegate to the United Synod.

Organ church will find in him a noble, worthy, faithful and active pastor, sound in doctrine, true to the church, zealous in good works, and "a workman that needeth not to be ashamed."

It seems wonderful that, in God's Providence, this old historical church, German in origin, in its early history, etc., should be supplied with a pastor whose coming into the Lutheran Church is so remarkable, and who, as child and youth, had scarcely heard of our great church.

We are proud of having this worthy brother in our church, rejoice in the happy victory of our doctrines over him and his, and wish him and the dear people of Organ church God's blessing for many years to come.

Ancient Relics.

When the delegate from Organ church, sent to Germany in 1772 in search of a pastor, arrived in the old fatherland, he found many who were deeply interested in those Lutherans away over in the then wild Western country, called by them "Nord America." Their hearts went out to them in love and sympathy, which they demonstrated by many tokens and presents sent by the hands of the returning delegate, pastor and school teacher.

Conspicuous among these presents was a baptismal bowl, platter, wine tankard, goblet and wafer box, constituting the first vessels of the kind ever owned and used by the congregation. These are still in existence, and will be used in administering the sacrament of the Lord's supper to the North Carolina Synod at its ninety-first convention, May 3, 1894.

The old wine tankard bears the date of 1773, and the wafer box has the following inscription engraved upon its lid: "Der Evang Lutherischen Gemeine in Rowan County, Nord America verhret von Johann Bohl, in Haag, 1772."

These vessels have been in possession of the congregation now for one hundred and twenty-two years, and plainly indicate by their appearance the long term of their service.

For many years they were the only vessels used. Then they were set aside to be succeeded by a glass set which was used until the present elegant silver set was purchased during the administration of Rev. W. R. Brown.

The congregation has in its possession to-day every communion vessel and every baptismal bowl that it has ever owned.

Amongst these old relics is an old black bottle used for years and years for holding and keeping wine. How old it is no one knows. But it has been in the church just as far back as we can trace either from the memory of the oldest living ones, or from the traditions among the people.

It no doubt came from the old country, and possibly was brought with the other vessels in 1773.

During the troubles of 1818-19, which resulted in the organization of the Tennessee Synod in 1820, Organ congregation came in for its full share. Party spirit ran very high between what were then called the "Henkelites" and the "Lutherans."

Both parties sought to hold possession of the old church, and were not very scrupulous as to the measures or means used.

Upon one occasion a communion meeting was in progress in old Organ church. Services were held on Saturday, and while progressing one of the "Henkelites" slipped the key from the door of the church, hastily pressed it against his bare wrist, thereby taking an impression, from which he quickly whittled in pine bark a pattern; that night he made a key.

Some time during the night "Henkelites" gathered at the church, expecting with the key to open the door and take possession of the house and keep the "Lutherans" out. But, alas, the key would not turn in the

lock. In the eagerness to force it they put a stick through the ring of the key to act as a lever; but the ring burst and they failed.

The next morning they gathered with the congregation; and when the communion services were ended refused to leave the house. Thereupon followed a fierce struggle, which resulted in the forcible ejection of the "Henkelites" from the building. Some were by physical strength forced out of doors, whilst others were taken up bodily and thrown out of the windows.

The old key is in the possession of Mr. Luther C. Miller, a descendant of those who took an active part in the struggle of those days, and who will take pleasure in exhibiting it to all who may desire to look upon the old relic.

The original deed for the land upon which the old Organ church building stands is dated August 16, 1786. It was given by Mr. Ludwig Sefret "To the Elders and Trustees and their successors in office, for the Lutheran Congregation belonging to the Second Creek Organ Meeting-house."

The deed calls for "Ten acres, including the said meeting-house, school-house and other buildings thereunto belonging," for which is acknowledged the receipt of "Five pounds, good and lawful money of North Carolina."

The title of the land is traced back through the several parties who had owned it, to David Jones, sheriff of Rowan County, 1758.

From this title deed we learn some things interesting to consider.

First. They erected the house before they had any right or title to the land upon which it stands. Such a proceeding at the present day would be very much out of the ordinary, and would be undertaken by very few. It shows how honest and conscientious those old-time people were, as well as the entire confidence they had in each other.

Second. This deed gives us an approximate date for the old organ; because the church was never known as Organ church until the organ was placed in it.

We can safely say, therefore, that the organ was built more than one hundred and eight years ago, and that for that long period of time the present church building has been in constant use.

From some of the remains of the old organ the pastor, Rev. Geo. H. Cox, has had made a gavel and block, which will be presented to the North Carolina Synod, for the use of its presiding officer.

The gavel and block are made from a part of the old frame work of the organ; the handle is from a piece of the old finger-board, and these are inlaid with the bone that was upon the old keys. These have been made by Mr. Moses Barger, a member of the congregation, and a descendant in a direct line from Mr. Michael Stirewalt, who built the organ.

Later History.

The Woman's Home and Foreign Missionary Society of Organ church was organized July 7, 1888, with fifteen active and two honorary members. At the end of the first year there were eighteen active and six honorary members, and the amount contributed was \$36.18.

At the end of the second year there were twenty-five active and seven honorary members, with \$43.34 contributed.

The third year showed twenty-two active and seven honorary members, \$56.32 contributed.

The fourth year twenty-three active and eleven honorary members, with \$50.44 contributed.

The fifth year, twenty-two active and ten honorary and three life members, with \$54.01 contributed.

At present there are twenty-one active, seven honorary and three life members, and \$27.93 have been contributed.

Thus it will be seen that during the five years and nine months of the life of the society there has been contributed the handsome sum of \$268.18. The society meets regularly once a month, and holds at least one public meeting during the year. The life members are Rev. S. Rothrock, D. D., Rev. W. R. Brown, the former pastor, and Rev. J. A. B. Scherer, our foreign missionary in Japan. The present officers are: President, Miss Ellen Holshouser; vice-president, Mrs. Ellen M. Bost; recording secretary, Miss Katie Beaver; corresponding secretary, Miss Mary Lee Miller; treasurer, Miss Joan Smith.

"Ebenezer," a young, flourishing congregation, five miles from the mother church, is the youngest daughter. This, with the mother church, constitutes the present pastorate. "Christiana," a strong, working congregation, about six miles away, is another child. "Bethel," four miles from Salisbury, "Salem," seven miles, and "St. Paul," five miles from the same place, and "St. Paul," in Iredell County, N. C., are all children of the same mother. "Lebanon," recently organized by Rev. B. W. Cronk, is a grandchild of Organ. Many other congregations in North Carolina came in part from Organ church, and all the congregations in Illinois established by the Harkeys can trace their origin back to the old hive, and are grand and great-grand-daughters of old Organ.

But few ministers have come directly out of Organ church, but her children have borne much and precious fruit. The Storks, Rev. Theophilus and Chas. A.; Rev. J. S. Heilig, Rev. Sifferd, Rev. R. L. Brown, Rev. H. M. Brown, Rev. R. L. Bame, Rev. C. B. Miller, Rev. C. A. Brown, Revs. C. L. T. and J. H. C. Fisher, the Revs. Harkey, two Revs. Lentz, Rev. Wiley David and Rev. Smithdeal can all trace their lineage back to Organ through the congregations from which they directly come.

Truly Organ church can and will be proud of her progeny.

Organists: Miss Daisy Kluttz and Miss Mattie Holshouser.

Leader: Mr. Wm. Fesperman.

Choristers: Mary Holshouser, Mary L. Miller, Abby C. Cox, Alice E. Kluttz, Effie Kluttz, Katie Beaver, Endora Bost, Nettie Barger, Elizabeth Fesperman, Cora Bost, Joan Smith, Ellen Holshouser, Ellen Smith, Laura Harris, Jennie Fesperman, C. B. Cox, Dr. Moore, Adolph. Holshouser, Milo Kluttz, James Bost, G. O. Kluttz, A. Kluttz, L. Fesperman, D. Barger, H. Barger, W. Josey, E. W. Cox, Jno. Miller, Geo. Brown.

THE CENTENNIAL CELEBRATION.

Sunday, May 6, 1894.

The exercises of the celebration of the Centennial were held in the beautiful grove surrounding the church. A stand had been erected under one of the large oaks, and seats arranged in front. The church was totally inadequate to accommodate the large concourse of people assembled on this occasion. The crowd was variously estimated from 3,000 to 5,000, but a safe estimate of the number present would be 4,000.

The morning was devoted to the historical address by Dr. Bernheim. The exercises were conducted by Rev. Father Rothrock, D. D., himself for several years pastor of the congregation. He had not been well and was rather feeble but could not forego the pleasure of being present on this joyous occasion. His voice was clear and distinct. The old familiar hymn, "All hail the power of Jesus name," was sung with power and expression by the congregation.

Rev. C. A. Rose asked those present to observe order, and stated that one year ago a committee had been appointed to arrange a programme for this Centennial. The committee had discharged the duty assigned and the programme will now be carried out. The meeting was then turned over to Dr. Rothrock.

He said: "Dearly beloved: Let us collect our thoughts and command our minds and proceed to carry out the programme as prepared for this occasion." He then read the hymn mentioned above and said: "Let the services now proceed." The hymn was sung.

Dr. Rothrock: "The next thing in order according to the programme will be the reading of the 46th Psalm by Rev. W. R. Ketchie for our edification and instruction. Brother Ketchie will now proceed to read." The Scripture lesson was then read.

Dr. Rothrock: "The next thing in order, according to the programme, after the reading of the Scripture lesson is prayer, and we will now be led in prayer by Rev. M. G. G. Scherer." Rev. Mr. Scherer then offered the following prayer:

Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God.

Thou wast the God of our fathers, and we rejoice that we can look up unto thee and call thee our God. We praise thee that thou hast established thy Church in the world, and that from the beginning, and in all the trials and vicissitudes through which she has passed thou hast been with her and sustained her.

We thank thee that thou hast permitted us to assemble on this occasion, the one hundredth anniversary of the building of old Organ Church. We thank thee for the great good that has grown out of the establishment of this Church, not only to this community, but to all the surrounding country. We praise thee for the faith, the devotion, and the heroism of our forefathers in the work accomplished here, for their steadfastness in time of trial, and for the grand results with which thou hast rewarded their labors.

And as we come now to engage in this festive service, we humbly beseech thee to be with us, and we pray thee, O Lord, to bless these exercises to the good of this assembled multitude.

And we would ask thine especial blessing upon the future of this Church and

congregation. May they be the imitators of their ancestors in faith and in all good works. May the noble example which has been set before them be to them a mighty inspiration and encouragement to press onward in the good work to which thou hast called them.

Do thou, O God, behold with thy favor and bless this people and their pastor whom thou hast given them. Bind them together in faith and love and zeal, and may they go forward, heart to heart, and hand to hand, in the great work of reclaiming souls from the power of sin and Satan, and do thou give great success to their united labors.

Be with us now, O Lord, and bless us in the services of this hour. Pardon all our sins, and save us with all thy people. We ask it in the name of Jesus Christ, our Lord. Amen.

Dr. Rothrock: "In further carrying out the programme we will now unite in singing the 128th hymn, 'Glorious things of thee are spoken.' Let the exercises proceed." The hymn was sung by the choir and the congregation.

Dr. Rothrock: "The next thing in order according to the programme for this occasion is the address. We will now be addressed by Dr. Bernheim. He will give us an interesting address."

Address of Rev. G. D. Bernheim, D. D.

The first glimpse into the history of Organ Church must be directed at its colonial origin, at the character of its early settlers, and what induced them to locate in this part of the country.

We all know that your forefathers originally came from Germany, from a country which was at that time known as the Palatinate, (in German it is called Die Pfalz) it was located in the southern part of Germany, eastward from the River Rhine, and its capital city was Heidelberg on the Necker river, a few miles above where it empties itself into the Rhine.

The Palatinate is now no more, like Poland it was partitioned out to the Grand Duchy of Baden and the Kingdom of Bavaria. They know how to do such things in Europe, after every war new countries are made, others are enlarged, and feeble ones blotted out of political existence. So likewise within the last twenty-five years the Kingdom of Hannover has been exterminated, it now belongs to Prussia. That is the way those changes occur.

Your German forefathers did not come directly from Germany to North Carolina. It is true, some of those Palatines, doubtless blood relatives of yours, did settle in New Bern, N. C., in the year 1710, brought over by their leaders, De Graffenried and Michel, with some Swiss settlers who were their neighbors in the fatherland. But your immediate ancestors were located first in the Province of Pennsylvania, hence they were called Pennsylvania Germans; this their peculiar dialect informs us, which is still spoken by a few of the older citizens in this neighborhood; your family names are identically the same as some of those still prevailing in Eastern Pennsylvania, especially in Northampton and Lehigh Counties, where you will find Edelmans, Biebers, Bergers, Barringers, Heiligs, Fishers, Misenhimers, Krauses, Steigerwalds, Kohlmans, Klutzs, Kruses, Millers, Melchors, Rothrocks, Seitzs, Panluss, Bastians, Basts, Kleins and others in great abundance.

So are their manners, customs and habits, the same in both localities.

In short, the Pennsylvania Germans are easily recognized wherever you meet them, whether they are located in the North or South, in the East or the far West.

But what originally caused them to leave their German fatherland and come to America? The answer to that question is a most interesting narrative, fully as much so as the history of the Puritans who landed at Plymouth Rock in Massachusetts in the year 1620, or the history of the Salzburgers who settled Ebenezer, Georgia, in 1734.

Refugees they all were, not so much political as religious refugees, who fled from Europe to escape religious persecution, they came to the wilds of America that they might worship and serve the Lord according to the dictates of their own consciences. Your German ancestry had France as their political opponent, the Roman Catholic Church as their religious enemy, and Louis XIV, King of France, the embodiment of both, who, after having robbed them of every worldly possession, drove them from their comfortable homes in Germany with fire and sword in the middle of winter, down the Rhine to Holland, where Queen Anne, of England, invited them to her hospitable shores, lodged them in tents on the Black heaths near London, gave them food and clothing, and afterwards provided them homes in her American colonies. That is the way the most of your German forefathers happened to come to this country.

It would take too much of our time to recount fully all their sufferings, or to give you a history of that iniquitous war of the Spanish Succession, which was the immediate cause of this wholesale German emigration to America, this you can gather from the history of Europe of that particular time. Suffice it to say that that war was waged by Louis XIV, King of France in the interest of his grandson, whom the King was determined to place on the vacant throne of Spain in face of the opposition of the greater part of the crowned heads of Europe.

The Germans of the Palatinate were the chief sufferers of that war, as their country lay next to France along the Rhine. "Many of them died of cold and hunger," says the Rev. Dr. Thornwell, "but enough survived to fill the streets of all the cities of Europe with lean and squalid beggars, who had once been thriving farmers and shopkeepers."

But what a pious, industrious and sturdy class of people they proved themselves to be; they soon made themselves comfortable homes in this country, were satisfied with their surroundings, raised up a hardy set of children, and became the bone and sinew of our American colonies.

Their religious faith was Lutheran and Reformed, and their piety, honesty, sobriety, industry and economical habits were the source of constant praise among their English neighbors.

In process of time, say some thirty-five or forty years, after the original German settlers from the Palatinate had died, many of their children, in search of farms and homes for themselves, for land was becoming scarce in Pennsylvania, migrated in wagons down the Cumberland valley of Pennsylvania, through the Shanandoah valley of Virginia, across the Blue Ridge mountains into the unoccupied lands of North Carolina. This part of our State, now called the Piedmont section, was then a wilderness. As late as 1753 the Moravian Bishop Spangenberg surveyed the Wachovia

tract of 100,000 acres in Forsyth County for a settlement of his Moravian brethren. All that land is described in Spangenberg's report as a wilderness, and had been but recently vacated by the Indians. An account of this survey is given in the *Life of Spangenberg*, a copy of which I have in my library. Our German settlements in Rowan and adjoining counties must have been made before that time, as this surveying party, in an almost starving condition, met certain white settlers near the Yadkin river, who treated them kindly, and where they stayed several days refreshing themselves, and then were guided by one of the colonists to the unsettled lands along the Wachovia creek, where the town of Salem now stands.

From this we naturally infer that the settlements East and West of the Yadkin river were made a few years earlier, say from 1745 to 1750.

On the Western side of the Catawba river, where the Spangenberg surveying party first attempted to locate their grant of land, purchased from Lord Granville, they found it to be an impenetrable wilderness, "with nothing but buffalo paths as roads," so the Bishop's diary reads, "and camped at a place, on the 29th of November, 1752, where perhaps since the world stands no human being had ever been." Consequently they were compelled to abandon this spot at first selected, after having endured much suffering from want of proper food, and located their lands farther towards the East.

As in Pennsylvania so in North Carolina settlers from other parts of Germany located themselves among and near the original Palatine colonists and their descendants, and added materially to the strength of the German settlements in this State, so that in 1771, as we learn from a certain document, which shall be noticed later on, "nearly 3,000 German Protestant families were located in the counties of Rowan, Orange, Mecklenberg and Tryon in the Province of North Carolina." Of course this included also the Moravians and German Reformed.

For about twenty-five years were the German settlers of North Carolina without the ordinary means of grace, this spiritual condition was truly deplorable, as may readily be imagined, when as yet no churches were erected, the gospel not preached, no sacraments administered, and the young people left to grow up in comparative ignorance. A lamentable want of spiritual knowledge and its consequent laxity of morals seemed to prevail in most localities.

Appeals to the Lutheran ministry in Pennsylvania for ministers of the gospel were repeatedly made, but alas! that province was itself sorely in want of preachers of the same faith with their descendants in North Carolina, and had to look to the fatherland for a supply to help them out of their own destitute condition.

Something had to be done, the great spiritual need of those days had to be supplied, things could not go on longer in this way. The people commenced to erect churches, thus in 1768 the Salisbury Lutheran Church was first erected, the settlers on Second creek in Rowan County built a church of hickory logs on Mr. Fullenwider's farm near his mill on the afore-mentioned creek, where St. Peter's Church now stands, which was used jointly by the Lutherans, and the Reformed; another

church for the use of both these denominations was built on the South side of Dutch Buffalo creek, near Sassaman's mill, as it was then known. These churches were very plain and humble structures.

But how and where to obtain preachers? That was the next important question. There was no other way but to send to Germany for them. Accordingly the German Lutheran population of the two counties, Rowan and Cabarrus, (then Mecklenburg) sent a delegation of two gentlemen, Christopher Rintelmann and Christopher Layrle, to Europe in the year 1771, (says Graebner's Lutheran Church in America, my original documents fix the date a year later) for the threefold purpose of procuring a regular pastor, a well qualified school teacher, and the necessary means to support them.

Their deputies were instructed to apply to the Consistory of Hannover in Germany in preference to any other, "because at that time North Carolina, as well as the other free American States, was under the jurisdiction of the King of England, who was at the same time Elector of Hannover." They were, of course, supplied with all the necessary credentials, one of which was from Governor Tryon, with the great seal of the province of North Carolina attached to it, a memorial accompanying it reads as follows:

"Inasmuch as in the Counties of Rowan, Orange, Mecklenburg and Tryon, situated in the Province of North Carolina in America, there are at present nearly three thousand German Protestant families, who are rapidly on the increase owing to their great fertility and a healthful climate, besides receiving nearly every week large additions from the German Protestants of Pennsylvania and other American colonies; and inasmuch as they have been thus far without the means of grace, and are not able to support a learned and right-believing preacher of their language and their faith, which has been the prevailing cause of great ignorance in God's word and of a lamentable unrestrained life, which is constantly on the increase; and in order that this unhappy condition of things be changed, which might bring down upon us the wrath and punishment of Almighty God, the sixty or more German Lutheran Protestant families have unitedly and humbly petitioned His Excellency, Governor Tryon, the present Governor of the said Province, that he, under the great seal of the Province would graciously authorize the sending of the two deputies out of their number, namely: Christopher Layrle and Christopher Rintelmann, who are humbly to ask the Protestant brethren and other friends of the Kingdom of Christ in England, Holland and Germany for their benevolence and charity, in order that they might be enabled to secure a learned and orthodox Protestant minister, so that the ordinary means of grace may be administered among them, and the Kingdom of our blessed Lord Jesus Christ be thereby established and extended in their midst."

Governor Tryon complied with the request of the German Lutherans and wrote a warm letter of recommendation for the deputies, Layrle and Rintelmann, to the "Society for the spread of the Gospel in foreign parts," which had its seat in London, and also a letter to the Bishop of London.

Being thus well equipped these deputies proceeded on their journey, and were most cordially received in England; the English Mission Society above mentioned espoused their cause. The King himself subscribed \$300 for Hannover and \$100 for Osnabruck; the Archbishop of Canterbury gave £5, 5s, Gov. Tryon the same amount, Miss Tryon £2, 2s., the Bishop of London £6, 6s., the Earle of Dartmouth £5, 5s., Earl Granville the same amount, others subscribed less. A collection lifted in St. James German Lutheran Chapel in London amounted to £54, 18s, 9½d., \$812.50.

On the continent these American commissioners met with the same friendly reception and success, everywhere they found attentive listeners, willing hearts and open hands. In Germany, besides the contributions in money that were handed in, there were also collected for them quantities of bibles, hymn books, catechisms and other books.

Their petition for a preacher and school teacher they submitted, as before determined, to the Consistory of Hannover, and in this also their labor was not in vain; through the kind efforts of the late Consistory Counsellor, Gotten, they obtained the Rev. Adolphus Nussmann as their pastor, and Mr. John Godfrey Arends as school teacher, both of whom arrived safely in their future field of labor here in the year 1773.

It was also made the duty of the University of Gottingen in Hannover to serve the brethren in North Carolina in future with additional laborers in the Ministry. What a blessed work these two laymen accomplished with the favor of God for our Lutheran Church in the Province of North Carolina! And what glowing accounts they could give on their return home of the favorable reception they met with in England and Germany!

But who was Nussmann? Ah! the answer to that question likewise forms an interesting page in the history of our Lutheran Church in North Carolina. He, the first Lutheran minister of this Province, as our State was then called, was like Luther, a converted Roman Catholic monk of the Franciscan order, who had been brought to reflection by reading the philosophy of Wolf, Professor of the University of Halle, etc. True, Wolf's Philosophy was rationalistic, but in the province of God it eventually led Nussmann into the ministry of the Lutheran Church; he studied further, or completed his theological course in the Georgia Augusta department of the University of Goettingen, and at the age of thirty-three years he accepted the call extended to him by the Consistory of Hannover from the Lutheran Churches of North Carolina.

These interesting facts are obtained from Rev. Dr. Mann's notes to the Halle Reports, new edition, page 32; and Graebner's History of the Lutheran Church in America, pages 585, 588, both of which have been published in the German language within the last eight years; and these authors gathered those facts from a Latin work, entitled "Ecclesiastico Historical Acts of Our Times, Volume XII, page 213 and following.

The school teacher who accompanied Nussmann to America was John Godfrey Arends, a thoroughly educated man for his vocation, a graduate of the Teacher's Seminary of the city of Hannover, whose certificate as teacher I have had in my hands, given in Hannover, Germany, and dated October 16th, 1772, attesting that he was regularly appointed a school teacher for North Carolina.

Rev. Nussman and Mr. Arends travelled together to the city of London on their way to America, they remained a short while in London, where Nussmann preached in the German Lutheran Court Chapel, St. James, with great acceptance and gained many friends.

Upon their arrival in North Carolina, Pastor Nussmann made his home in the vicinity of Second creek, and preached at first in the Hickory Church to Lutherans and Reformed; but it was not long before some dissension arose, when the Lutherans withdrew and resolved to build a church for themselves, and thus originated the so-called Organ Church, whose proper or real name, however, is Zion's Church, the fact that an organ was afterwards placed in the Church edifice, built by one of their own members, a Mr. Steigerwald, gave it the name "Organ Church," by which it was ever afterwards known. But before the new stone Church was completed Pastor Nussmann resigned and removed to Dutch Buffalo Creek Church in Mecklenburg County, better known at this time as St. John's Church, Cabarrus County, where Nussmann had been preaching a part of his time, as well as in the town of Salisbury, which three congregations at first constituted his pastoral charge. From a letter, dated May 4th, 1784, which Rev. Nussmann wrote to one of his friends in Germany, there appears to have been some misunderstanding between him and the teacher Arends, which was the cause of Nussmann's removal from Organ to St. John's Church which difficulty, however, was afterwards amicably settled between them, as it is stated that they were on the most friendly terms at the time Arends had removed to the other side of the Catawba river.

Zion's congregation being now without a pastor, and having no other way of hearing the word preached to them, this school teacher, Mr. Arends, conducted divine service as a lay reader, until a certain Rev. Joachim Beulow, from the Saluda river in South Carolina, and pastor of St. Paul's Lutheran Church, Newberry County, happened to pass that way, and ordained Mr. Arends to the office of the ministry; a copy from his ordination certificate reads as follows: "Second Creek, Rowan County, North Carolina, August 22nd, Anno Christi, 1775, being the eleventh Sunday after Trinity. The Rev. Mr. Johann Gottfried Arends has been examined by me, the inspector over South and North Carolina, in the presence of several deacons, and thereupon ordained before the whole congregation at their request.

"The above mentioned Johann Gottfried Arends is now from this date a regular Evangelical Lutheran pastor and minister. We recommend him therefore to the kind reception of all Christians at the North, and heartily wish that he may, as a friend of the bridegroom, bring many souls to the marriage supper of the Lamb, and wait faithfully upon his office; also with exemplary life and pure doctrine bring all the straying and deceived back to the fold.

"This witnesseth out of love for the truth and its undoubted attestation."

"JOACHIM BEULOW."

"Missionary and Inspector over South and North Carolina."

Who appointed the Rev. Joachim Beulow Inspector over South and North Carolina no records that have come to my hands do show.

Dr. Mann says, that he was at one time a clerk in a store, and afterwards busied himself with preaching, which corresponds with a letter I received from an intelligent layman in South Carolina, saying: "He was pastor of St. Paul's Church, and removed to Charleston, and was engaged in trade."

Rev. Arends, who became the second pastor of this congregation, served the Church during the dark period of the Revolutionary war until the year 1784, when in April of that same year he accepted a call to some congregations in Lincoln County (then called Tryon) where he labored faithfully until he lost his sight, and at his death his remains were interred in the Lutheran cemetery in the town of Lincolnton.

For several years Rev. Nussmann again served this people in connection with St. John's congregation, after which he left Organ Church the second time, and devoted his whole time and attention to his other congregation, and doing some missionary work as frequently as possible among the scattered Lutherans in Davidson, Guilford, Orange, Stokes and Forsythe Counties.

The smoke of the Revolutionary war had cleared away, and what a fearful desolation in religion and morals were then made apparent, the refugees that returned to their homes brought a spirit along with them to which nothing in heaven and on earth was regarded as sacred.

If the spiritual condition of the German colonists of North Carolina before Nussmann's arrival was indeed deplorable, it was infinitely more so after the Revolutionary war. Many of the smaller congregations had ceased to exist, the larger ones were very much weakened, the Second Creek congregation, and especially the Salisbury Church had become much reduced in strength, and both were vacant for some time after the war. What was now to be done to bring about a better state of things? Only two Lutheran pastors in all North Carolina, and they had their hands full. They could do but little towards meeting the great destitution and urgent need of the people.

Pastor Nussmann feeling deeply grieved at this condition of ecclesiastical affairs, once more opened correspondence with his friends in Europe which the war had interrupted for nearly ten years, entreating them for the love of God and immortal souls to send our people, who were as sheep without a shepherd, more men to labor as pastors in the numerous congregations. He applied first to the mission authorities in London for the £90 sterling that were left remaining before the Revolution to the credit of the North Carolina Lutheran Churches, also to the Consistory of Hannover and the University of Goettingen for additional laborers; but alas! no attention was paid to his entreaties, the colonies of America had revolted from the parent government, had achieved their independence, and had forfeited the good will of their former English and Hannoverian friends, King George III ruled, as you know, over both these countries. Rev. Nussmann then wrote to Rev. Dr. John Carper Velthusen, formerly pastor of the Lutheran Church in London, who was then Professor of the Julia Carolina University of Helmstaedt; stating that "the condition of the population is such, that if preachers and school teachers are not soon sent, the people would degenerate into heathenism.

Thousands of families rich in children, but living far apart, forget their Christianity, their children know still less of religion, and children's children are veritable heathens. Thorough teachers are not here, and those that are here do more harm than good. I have labored as faithfully as my capacities would permit, and as the Lord gave me strength; but one arm is too short. I notice every day with sadness that sometimes there is want in one place, then in another, and often in all places. My labor extended itself always more over the entire field than over any single locality, and yet always so as to give Buffalo Creek congregation my chief attention, which has always, from the beginning, accepted the word with gladness. One has to labor here more as an apostle than as the pastor of one congregation. If one were to confine one's self to one congregation much good could be done, but that would be to the injury of the entire church."

Nussmann's application for help was successful, Dr. Velthusen became interested in the welfare of the North Carolina Churches, and through his instrumentality did the Lord of the harvest once more provide help. Two ministers were sent over in 1788, one of whom was the Rev. Charles Augustus Gottlieb Storch, who became the third pastor of Organ Church, and during his ministry your present Church edifice, which had been left unfinished during the unsettled condition of the country, was completed and dedicated in 1794, one hundred years ago.

During the twenty years intervening between the withdrawal of the Lutherans from the old Hickory Church and the completion of the present stone building, the congregation worshiped in a temporary structure built of logs, which was located northward of the present stone Church; it was in that house of worship where Rev. Arend preached and was ordained, and where his successor, Rev. Storch, commenced his labors. This fact we learn from the title deed of the Church, and the tradition of its oldest members, some of whom yet remember seeing the ruins of the old building.

In the Duchy of Brunswick, lying eastward of Hannover and westward from Berlin, there is a small city of less than 10,000 inhabitants, named Helmstaedt, in which there was at one time a noted university called Julia Carolina, (one of the Helmstaedt reports calls it the Julias Charles university) it was founded in the year 1576, and since 1809 is no longer in existence, for at that time under the Bonaparte rule its endowment funds were sequestrated, leaving nothing but the empty buildings to remind us of its former existence. Those buildings are still standing; I visited them in 1877, and have a picture of them with me. Its importance to us is at least this, that the celebrated Church Historian, Mosheim, was professor there from 1723 to 1747; also that through Pastor Nussmann's appeal to one of its professors, Rev. Dr. J. C. Velthusen, a small mission society was established, which took charge of the mission field in North Carolina after the Revolutionary war, and labored for the welfare of our Churches, issuing at stated times certain mission reports of the condition of the Lutheran Church in this State and South Carolina, which are now known as the Helmstaedt Reports; and lastly, in that city the Rev.

Charles A. G. Storch was born, June 16, 1764, confirmed by Dr. Velthusen, and graduated in its University in 1785.

Of Rev. Storch Dr. Velthusen writes in one of the Helmstaedt Reports as follows: "He was born in Helmstaedt and trained under our own eyes. During the years that he was private tutor in Zeile and Diepholz repeated assurances came to us of his fidelity from those persons who had daily opportunity to observe his capacities as teacher, and who also reported that they loved to hear him preach.

"After the most thorough examination we have found him exceptionably well qualified; the public proofs of his preaching and catechization which he has afforded us before his nomination to his field of labor have been very satisfactory. The family where he last labored as a teacher very unwillingly gave him up; he returned to the same friendly family in the vicinity of Bremen to await the soon expected sailing of the ship to Baltimore in which he is to embark."

It would consume too much of our time to give you an account of the services connected with the ordination of Rev. Storch as missionary to North Carolina, which took place in the large city Church, March 12th, 1788; the sermon, addresses, and even the poem written for the occasion by Dr. Velthusen are all published in the Helmstaedt Reports, but I very reluctantly must omit them here.

Suffice it to say, that he sailed from Bremen in the month of May, and landed in Baltimore June 27th, 1788; thence he sailed to Charleston, S. C., and traveled overland from that city to Nussmann's home, where he arrived safely the following September.

The call extended to Rev. Storch came from the Churches in Guilford County, and where he at first expected to labor; but Providence ordered it otherwise. He was taken sick at Pastor Nussmann's house soon after his arrival, and felt himself too feeble to undertake the long journey of 100 miles on horseback to reach his field of labor. Rev. Nussmann writes, under date of November 12th, 1788: "Rev. Storch's sickness gave me much uneasiness and sorrow, for I love him on account of his learning, virtue, spirit and friendship. All persons who see and hear him love and honor him. He is now again restored, and may God preserve his health in future."

During his short stay at Rev. Nussmann's home "a call was extended to him from the three vacant Churches, Salisbury, Pine Church and Second Creek, with the written assurance of a salary of £110, and in a few days afterward £14 more from a congregation seven miles distant from Salisbury, which he will have to serve during the week day. These congregations also promised to pay the freight on his things, which will be about two Spanish dollars for every hundred pounds."

Rev. Storch felt it to be his duty to accept this call, and preached his first sermon in Organ Church, October 26th, 1788, and in Salisbury on the following Sunday, November 2d, being the 23d and 24th Sundays after Trinity. His home he made in Salisbury, and took up his lodgings with Mr. Lewis Beard, whose daughter, Christiana, he subsequently married, on the 14th of January, 1790. The next year after his arrival he reported, that of his three congregations the Second Creek Church is the strongest,

consisting of eighty-seven families. He also praises the people, who treat him with love and respect, and supply him with the necessities of life. In the Academy of Salisbury he gave the students instruction in the Hebrew language, and also established a small German school, so that the youth would accustom themselves to a purer German language.

Pine Church is now better known as Union Church, and the fourth congregation which Pastor Storch also served during the week day, and which he spoke of as "the Irish settlement," is now called the Lutheran Chapel near China Grove, N. C.

On New Year's day, 1789, the congregation of Organ Church adopted a constitution for its rules of government, it was but a short one, and shows how carefully your forefathers labored for order and discipline in their Church matters. Seventy-eight persons subscribed their names to the new constitution, and the same also promised their pastor a yearly salary of £40 North Carolina currency.

In Volume 8 of the Evangelical Review, p. 403, Pastor Storch's memoir, mention is made of his labors in other fields, as follows: "His missionary tours to South Carolina are still held in grateful remembrance, and spoken of with the deepest reverence and affection, by many who, through his instrumentality, were first brought from darkness into light, and from the kingdom of Satan into that of the living God. He never seemed happier than when laboring for the salvation of immortal souls, and for the extension of Christ's kingdom." Rev. S. Rothrock wrote of him to this author of the memoir: "Mr. Storch was truly a man of God! Many are yet living who formerly sat under his preaching, in whose hearts he is sacredly embalmed, and who still cherish for him the most profound respect."

For thirty-five years did Pastor Storch labor with great success in this Church in favor with God and man, although great dissensions arose in the Lutheran Church in this State during his time of service, with which we are all familiar, yet he labored on in his Master's vineyard as long as his health permitted. He had often received urgent calls to labor as pastor in more prominent places and with much more lucrative salaries, one of which was from Charleston, S. C., before Rev. Dr. Bachman came there, but Rev. Storch declined them all, and preferred to live, labor and die among his beloved people of this congregation.

During the period of his ministry here he baptized 1500 children, and confirmed 1300 young people in Organ Church alone, and probably as many more in his other congregations.

At last his feeble state of health necessitated him to resign in 1823, although he lived several years afterwards; this was the first congregation he served and the last he resigned, the other Churches he had given up a year or so before that time. God however spared his life for nearly eight years longer, but they were years of sickness, which often kept him in bed, during which time he continued to take the deepest interest in the welfare of his former congregations and the Synod, sighing and praying for the prosperity of Zion, and contributing to advance the kingdom of Christ with his means.

He was probably one of the most learned ministers that ever was

connected with our Synod, and had a large and valuable library, mostly of German authors. Many of his books he bequeathed to the Theological Seminary library of Gettysburg, Pa., of which institution he was elected one of its first directors; the remainder of his books are in possession of our college at Mt. Pleasant.

"The last days of Rev. Storch's life were very painful," says the minutes of North Carolina Synod, 1831, "until his Friend Jesus took him to his eternal rest." "When the hour of his departure came he was ready. Death to him had no terrors, his disembodied spirit gently passed from earth to heaven on the 29th of March, 1831, in the sixty-seventh year of his age."

The fourth pastor of Organ Church was the Rev. Daniel Scherer, with whom I became personally acquainted on his tour to the South collecting funds for the Lutheran College of Springfield, Illinois, whilst I was a student of the Theological Seminary at Lexington, S. C.

Rev. Scherer came from Virginia, and labored in Organ Church for a period of only six years; his piety, usefulness, mild and inoffensive disposition endeared him to the whole Church in this and other States; he likewise labored here with great success, and had at one time probably the largest class of catechumens, numbering eighty-three persons, that ever were confirmed in this Church, during the sessions of the Synod held here in 1823, the result of Pastor Storch's faithful labors.

In 1829, the Rev. Jacob Kaempfer, of the Theological Seminary at Gettysburg, became the pastor of Organ Church, which he served in connection with some other congregations in the vicinity; but he remained only three years, when he resigned and returned to Pennsylvania.

In the year 1832, the Rev. Henry Graeber, who was licensed by the Pennsylvania Ministerium, June 7th, 1818, and ordained in Fredericktown, Md., September 5th, 1821, and who six years afterwards removed to Lincoln County, N. C., where he had labored with much success, now accepted the call to Organ and St. John's Churches, which was also vacant at that time. He accordingly became the sixth pastor of this congregation, and labored here with much success, faithfully discharging his duty. Several times was he elected the President of the North Carolina Synod, and seems with his wise counsels to have been a man of considerable influence in the Synod and in this community. In connection with his ministry he also practiced medicine, on account of which he was often known as Dr. Graeber. How long he might have remained here in his ministerial capacity is not known, but death soon claimed him, when he had not yet completed his fifty-first year, and after a short illness he unexpectedly departed this life on the 11th of September, 1843, having served his pastorate here but eleven years, from 1832 to 1843.

Most of your pastors have left an imperishable name among you and in the Church at large by their pious, useful and honorable posterity. Rev. Nussman's descendants are all around you to the fourth, fifth and sixth generation, some bearing the Nussman name; and others, descendants on the female side, among whom is Dr. Paul A. Barrier, of Mt. Pleasant, N. C., have his blood coursing in their veins; and all, as far as I know, are an honor to their illustrious forefathers.

Some of Rev. Storch's descendants have honored their father and grandfather by occupying eminent positions in the Lutheran Church in Pennsylvania and Maryland, both were authors, and both were honored with the title of Doctor of Divinity; but, alas! both are now numbered with the dead; my personal acquaintance with them has been of the most pleasing character. The other descendants on his daughter's side are residing in Mississippi, and are also highly respected.

Rev. Daniel Scherer's posterity reside in the far West, and one of his grandsons is in the Lutheran ministry, whilst a grand-nephew of his is our Missionary to Japan.

Of Rev. Arend's posterity I know but little, they reside mostly West of the Catawba River.

Rev. Graeber has two sons still living, one of whom and his children occupy useful positions in Rowan County, the other son has removed his family to Alamance County.

Here I propose to close this lengthy historical address, leaving to others to write and narrate all subsequent events that have occurred in Organ Church congregation within the recollection of still living witnesses.

I might say much still of the great exodus of settlers from this Church to the Western States, and localities farther South; of the many daughter congregations that have been formed all around Organ Church; yet, notwithstanding all this loss of numerical strength, this congregation is still large, and able to accomplish much good for the honor of her Lord Jesus Christ, the upbuilding of his kingdom, and the welfare of man.

I might also speak of its conservative and solid character, of the progress it has made during the past century, of the many departed worthies that sleep their last sleep here in the adjoining cemetery; but I must desist, and only say, that I hope that the future history of Organ Church will be as illustrious as its past has been, and its people as firm, solid and immovable in their faith as the rocks that lie imbedded in the earth all around you, reposing securely on their primeval foundations.

At the close of Dr. Bernheim's address the choir sang with powerful effect, "My church, my church, my dear old church," and an intermission for dinner was taken.

In the afternoon the exercises were conducted by Rev. W. A. Lutz, and the following prayer was offered by Rev. H. M. Brown:

Our Father who art in heaven, we bless and thank thee that we are permitted again to assemble on this memorable occasion. We pray thee to bless what has been said this morning for the good of thy Church, and the advancement of thy kingdom, and O Lord, guide and direct us with thy Spirit this afternoon, that what may be said and done may be for the good of Zion. Many of us here have been consecrated to thee at this altar. O bless them, and make of them instruments in thy hands for the accomplishment of good. Help them to be faithful and true to thee, to let their light shine before men in good works, that others may be brought unto thee.

Let thy blessings rest upon thy Church universal, and O Lord, especially do we pray thee to bless our beloved Lutheran Church, in which we labor, we toil, we sacrifice. Bless her ministers, many of whom are in foreign lands, and help them to proclaim thy Word in its purity and truth. Bless her millions who have been consecrated to thee at her altars, and help them to live, labor, and sacrifice for thee.

Let thy blessings rest upon this Church whose walls have stood for a century, and where thy Word has been preached and thy name hallowed for over a hundred years, and O Lord; let thy richest blessing be upon the present living members. Give them of thy good Spirit that they may be true and faithful to thee in thy vineyard.

And now, dear Saviour, into thy hands we commend us. Thou hast purchased us with thy own precious blood, we are thy children, O help us all more and more to love thee; ever keep us near thee, with thee, in thee; and at last when one by one we shall be called to bid adieu to the scenes and activities of this present life, may we all be united with thee in thy eternal kingdom above, we ask for Jesus sake. Amen.

At the conclusion of the prayer and the singing of a hymn, Rev. W. A. Lutz introduced Rev. F. W. E. Peschau, D. D., in fitting and appropriate terms, when he delivered the following address:

Address of Rev. F. W. E. Peschau, D. D.

Beloved fathers and brethren in Israel, who are in the ministerial ranks here to-day, and ye noble descendants of the noble pioneer pastors, beloved fathers and mothers in Israel, and friends in Christ among the dear laity of the Churches of the dear old Synod and ministerium of North Carolina, in Christian love and with Christian reverence I greet you on this auspicious day, and in this historical and holy old building where a century ago an entirely different scene was witnessed, there being different speakers to speak, different hearers gathered to hear, different singers to sing, and even a different language used. We are met to-day as it were by common consent to heed the Divine admonition of God's Word and learn lessons from it as recorded in Deut. 32: 7-9-12.

"Remember the days of old, consider the years of many generations, ask thy father and he will show thee, thy elders and they will tell thee.

For the Lord's portion is his people; Jacob is the lot of his inheritance;

He found him in a desert land and in the waste howling wilderness; He led him about, He instructed him, He kept him as the apple of His eye.

As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings.

So the Lord alone did lead him."

And is it not wonderful how these words apply to our forefathers? Were they not in a desert (lonely) land and in the waste unknown wilderness filled with the howling of wild beasts? And did not God protect them, as an eagle her young, in the hours of their helplessness?

We have met to be impressed with the beautiful fact that "The memory of the just is blessed," and that we, recognizing this truth, should, according to Divine doctrine, give "honor to whom honor is due." If God keeps his promise, "For them that honor me, I will honor," then it is meet, right, proper and even our duty to honor those dear men of faith, whose life and labors put upon the Church and cause we love, honor that will increase in lustre and power as the ages roll.

In such historical matters we can deal only with historical data and historical information, and must therefore with a poet admit and only claim:

We have gathered posies from other men's flowers.
Nothing but the threads that bind them are ours."

We take a glance at first in a general way, to the men of our Church

in this country in the great past up to the time of the "Revolutionary war," then during that fearful crisis in which the North Carolinians took such a noble part, and then more directly at the pious, scholarly, devoted and superior men who were the pastors of this famous old "Organ Church," as it is so widely and popularly known, and whose memory is precious and ever will be precious to us, and who though dead are still revered by us, and whose names are still fragrant among us, as one has said:

"You may break, you may shatter, vase if you will,
But the scent of the roses will cling to it still."

Well has Goethe said, "The dead still live for us."

With truth has Jean Paul Richter said, "To whomsoever the holy dead are of no consequence, to him the living are so too."

The history of the introduction, establishment and consequent growth of our Church in this country is thrillingly interesting and inspiring. Whilst judging it in the light of the coming dawn of the 20th century, and in view of its after effects of the mistakes long since discovered, and in a measure counteracted, as well as its proper, legitimate and faithful work performed, we may find things here and there for censure, but taking it "all in all," it has been gratifying, surprising and even wonderful. When we remember and realize too, that both North of this Synod and South of it also, our Lutheran brethren or ancestors had superior advantages by dint of superior numbers of both ministers and members, more compact colonization, closer proximity to oceanic facilities for travel, and having more direct means of communication with the fatherland, we think the history of Lutheranism in North Carolina all the grander. It was more of a case of "help yourself" than in some other places where pastors came right along with the hopeful colony, and hence gave by their very presence zest to church love and fidelity.

According to figures that seem well founded, all the Dutch, Swedish and German settlements of Lutherans in this country antedate us here in North Carolina, except the one settlement at Newberne, North Carolina, which seems never to have had much to do with the Germanic settlements in Rowan, Cabarrus, Lincoln and other counties.

The following exhibit shows that the settlements as to date are:

1. The Dutch or Holland Lutherans in New York in 1623.
2. The Swedish settlement near Philadelphia in 1636.
3. The Dutch or Holland Lutherans, James Island, S. C., 1674.
4. The German colonies in Maryland, Virginia and the West, in 1680.
5. The German settlement at Newberne, N. C., separate and distinct from those in this neighborhood, in 1710.
6. The German colonies at Ebenezer, Ga., in 1734.
7. The Church of Spottsylvania, Madison County, Va., in 1735, which received help to the amount £3,000 from Germany.

About this time, 1733, Lutherans were so numerous in Pennsylvania that they sent a deputation or committee over to Germany to secure pastors for Philadelphia, New Hanover and Providence, who gave a sad picture of affairs in this country at that time, when they unite we are "in a land full of sects and heresy; without ministers and teachers, schools, churches and books."

This deputation was instrumental in bringing over to America, Revs. Muhlenberg, Brunnholz, Handschuh, Kurtz and others, and thus laid the foundation for the formation of the oldest Synod of America, the Pennsylvania, in 1748, at a time when already little by little the immigration from the North set in for North Carolina, which in 1750, culminated in the settling of several counties of this State. And now we come more directly to this part of dear and grand old North Carolina and its Lutheran pioneers and settlers. Gathering more and more in numbers from 1750 to 1772, think of it, 22 years without ministers, and compelled to have some devout brother read God's Word, books of devotion, instruction and sermons, as Christian sea captains often do to their crews on Sunday in these times, they had no Church, no sacraments, no pastors, and to add to it all, the war-clouds were muttering with threatening storms against the sky and with ever increasing force. Yet, in the midst of this all, they send for a pastor. What a sublime sight to see this Committee of Christ—loving, earnest, faithful, self-sacrificing Christian Lutherans—Rintelmann, Christopher Layerle—sail over the great deep, in the days in which a Dr. Johnson said, "He that can go to jail, will not cross the sea." Now who knows but God what prayers were sent up to God's throne from these hills and valleys by our pious, German Lutheran ancestors for this committee and for a minister after God's own heart. And lo! he comes in the person of Rev. Adolphus Nussmann, the prayer-hearing and prayer-answering God having granted them their heart's desires according to his divine promise.

When we remember the troubles that encumbered our ministers and members in those trying times, it seems a wonder both that they undertook to establish themselves and the Church, and that the church ever survived. We recall some of the troubles, for they heighten the glory of our Church's history, just as darkness brings out the glory of the stars.

Several Swedish pastors were literally banished from New Sweden. Rev. John E. Goetwater, in 1657, half escaped banishment or imprisonment in New York. In New York ministers were fined £100 for preaching a Lutheran sermon, and the members were fined £25 for attending a Lutheran service, and £10 for having a child baptized by a Lutheran minister.

The Lutheran cause in South Carolina, in 1674, suffered from proscription from the church of England. The same was the case in old Virginia. It is a wonder, therefore, that our Lutheran fore-fathers in North Carolina ever even attempted the work in the "Old North State."

So, harassed and troubled on all sides, our Lutheran Zion was planted to grow up with the country, and to remain forever, just as if God would plant an island of indestructible rock in the turbulent seas.

Add to this all the horrors endured at the hands of the wild and infuriated Indians, and then the distress caused by the Revolutionary War, concerning which, in heated debate the younger Pitt in the British House of Commons, in answer to an English Lord, said: "The noble Lord has called the American war a holy war. I affirm that it is a most accursed war; wicked, barbarous, cruel and unnatural; conceived in injustice, it was brought forth and nurtured in folly; its footsteps are marked with

slaughter and devastation, while it meditates destruction to the miserable people who are the devoted objects of the resentments which produced it."

Judge Schenck, a North Carolina historian, writes: "The savage Indian was to be incited by English emissaries to lay waste the frontiers and murder its citizens; the brutal slave was offered freedom and licentious indulgence as a reward for treachery to his master and for service in the English camp; the rules for civilized warfare were to be disregarded; solemn pledges to the citizens were broken, paroles of prisoners ignored, and every oppression that devilish ingenuity could suggest was to be exercised in order to crush the spirit of the patriots and suppress the so-called rebellion.

"The marauding bands of the invaders committed acts of vindictiveness that would have made the Duke of Alba blush with shame."

Again Judge Schenck writes: "No respect for morality or humanity was allowed to thwart the purposes of conquest. No rights of property were to be recognized among rebels, no appeals for mercy from the helpless were to be heeded, if destruction could injure the American cause, executions cruel and remorseless were to be inflicted on prisoners who dared to love or fight for liberty."

What a pity that we do not know how many brave Lutherans fought, especially as privates, in this great struggle for freedom, for Germans seem to have a streak of the military in their nature, and as they could not use English well, were of course generally privates, and no doubt as such did much to add honor and lustre to the State of North Carolina, and helped much to render services that led Hon. Charles Pinckney, President of the South Carolina Senate at that time to write in a letter dated February 24th, 1779: "I shall ever love a North Carolinian, and join with General Moultrie in confessing that they have been the salvation of this country."

Amid such exciting and unsettled times our people lived, and beloved Pastor Nussmann arrived. Surely the poet's words express their faith and courage when he writes:

"Trouble's Darkest hour
Shall not make me cower
To the spectre's power—
Never, never, never!

Then up my soul and brace thee,
While the perils face thee,
In thyself encase thee,
Manfully, forever.

Storms may howl around thee,
Foes may haunt and hound thee,
Shall they overpower thee?
Nay, while God's about me,
Never, never, never!"

Revs. Bolzius and Gronan, of Ebenezer, Ga., were both dead and the older Rev. Mr. Bergmann preached there and at Savannah. At Charleston, S. C., a Church had been built in 1759, its pastor, Rev John Geo. Friedrich having arrived in 1755, and at the time of the war this Church was served by Rev. John Nicholas Martin.

Up to 1768 Salisbury had no Church of any kind, for Rev. Mr. Nussmann was the first pastor there.

Think of the courage, self-denial, love for Christ and love for souls it must have cost to come and live amid primeval forests with such surroundings, and yet these pioneer Lutheran pastors came and remained and died at their post. We cannot appreciate them too much.

Justly, wisely and properly does Rev. Dr. Samuel Schmucker say, "The memory of 'The Pilgrim Fathers,' is cherished by our New England brethren, with an interest bordering on veneration.

"And yet we hesitate not to affirm, that in regard to piety and zeal father Muhlenburg and Brunnholz and Handschuh and Bolzius were by no means inferior to Cotton, Hooker and Davenport or the Mathers, and in learning they were their superiors."

What is true of these noble Lutheran heroes, pioneers and zealous laborers is also in every sense true of the Lutheran pioneers and heroes of North Carolina, namely, Rev. Adolphus Nussmann, John Gottlieb Arndt, Carl Augustus Gottlieb Storch and others. No men of any denomination, no scholars of any part of this land were better than these great and good men in life's various relations, who were a part of the twenty-four Lutheran ministers in the United States about a century ago.

We now consider more closely the lives and labors, the success and influence, the death and burial, the last resting places and the outgrowth of the work of these worthy Lutheran pastors who were here in life and as good health and strength as we are to-day, a century ago and since that time, but who have gone the way of all flesh.

The ministerial life and history of this Church is, indeed, remarkable. In its history it seems to have been vacant but one year. It has had fourteen different pastors, whose names and time of service are as follows:

Rev. Adolphus Nussmann, one year,.....	1773-1774
Rev. Gottlieb Arndt, ten years,.....	1775-1785
Rev. Adolphus Nussmann, two years,.....	1785-1787
Vacant, one year.....	1787-1788
Rev. Carl Augustus Gottlieb Storch, thirty-five years,.....	1788-1823
Rev. Daniel Scherer, six ysars,.....	1823-1829
Rev. Jacob Kaempfer, four years,.....	1829-1832
Rev. Henry Graeber, eleven years,.....	1832-1843
Rev. Samuel Rothrock, twenty-two years,.....	1844-1866
Rev. W. H. Cone, four months,.....	Jan. 1, 1866-May 1, 1866
Rev. William Artz.....	May 1, 1866
Rev. Samuel Rothrock, six months,.....	July 1, 1868-Jan. 1, 1869
Revs. S. Scherer and W. H. Cone, one year,.....	1869-1870
Rev. W. H. Cone, three years and four months, Jan. 1, 1870-May 1, 1873	
Rev. W. R. Kethie, one year,.....	June 1873-June 1874
Rev. P. A. Strobel, one year and eight months, Jan. 1, 1874-Oct. 1, 1875	
Rev. Samuel Rothrock, ten years,.....	Jan. 1, 1876-Jan. 1, 1886
Rev. W. R. Brown, eight years,.....	July 1, 1886-Jan. 1, 1894
Rev. George H. Cox, two months,.....	Feb. 1, 1894

A better set of ministers no Church ever had. The living as well as the dead deserve the highest praise.

Revs. Nussmann, Rothrock and Cone each served the Church several times. Pastor Storch labored the longest time, namely *thirty-five years*, and next in length of service comes Pastor Rothrock who served *thirty-two and a half years*.

The ministers who are dead are:

Rev. Adolphus Nussmann.

Rev. Henry Graeber.

Rev. Johann Gottlieb Arndt.

Rev. William Artz.

Rev. Carl Augustus Gottlieb Storch.

Rev. Simeon Scherer.

Rev. Daniel Scherer.

Rev. Phillip A. Strobel.

Rev. Jacob Kaempfer.

God be praised, some of the living pastors, namely, Revs. Samuel Rothrock, D. D., W. R. Ketchie and Geo. H. Cox are present with us to take part in these memorable and memorial services, and we can but regret that Revs. W. H. Cone and W. R. Brown are not here.

The pastoral work performed was unfortunately not recorded as it should have been, for there are, alas! no records extant of work done by Revs. Nussmann and Arndt, the first two pastors.

Rev. C. A. G. Storch reports 1,500 baptisms and that he had confirmed 1,300 persons.

Rev. S. Rothrock reports having baptized 763, and having confirmed 769.

Rev Henry Graeber reports having confirmed 251 persons. Thus three pastors confirmed 2,320 persons.

Other reports the Synod Minutes supply and will be given in your present pastor's address and outlines of the Church's history.

There is no estimating the noble work done. Only eternity will reveal to us the good done, the many souls reached, benefited and saved for God and eternal life. There is no law of computing faithful ministerial labors and regular services performed. To learn this we must cross life's last river. The lives and labors of these servants of God were as admirable as they were successful, and their success was as great as their disadvantages were trying. Their success seems slow, but it is lasting, and after *one hundred years*, the foundation they laid, and the work they did is a greater center of influence than ever before, and the congregation in a better condition than ever in its history, and never had a brighter or more promising future. If it had not been for the fearful war of 1860-65, who knows where Lutheranism in North Carolina would have been? Dr. Morris fittingly pays this tribute: "The vigorous faith, Christian heroism, holy zeal and self-denying efforts which characterized our earlier ministers from Germany are deserving of all gratitude and admiration. No one can read the narrative of their trials or contemplate the character of their piety without instruction and profit. They were, indeed, devoted men whose precious memory will be cherished by the pious throughout all time."

In all of this we heartily concur. It will be hard to find another Church that has taken it, "all in all" had a nobler set of ministers than "Old Organ Church." The trouble has been, that like the history of North Carolina and its people, our people have not had the full measure

of credit given, although they have done the full measure of their duty, and the duties performed exerted a widespread influence, both directly and indirectly, and both for God and humanity.

Do we consider the Churches organized here, or the congregations formed in Virginia, South Carolina, Kentucky, Tennessee, Ohio, Indiana, Illinois, Texas, etc., or the mighty and constant and vast efforts to care for our scattered Lutherans, or the strength given to others in various ways, as visiting other Churches or Synods, sending students to Gettysburg when each student counted much, or if we look at the members trained by them and sent out to other Churches in different communities, or if we look at the grand and good ministers they gave to the Church, as their own sons or grandsons, as the two Storks, the eleven Scherers, the two Harkeys, of St Michael's Church, etc., or if we look at the grand and godly men they won for our cause as Father Shober of blessed memory and our dearly beloved Father Rothrock who is with us to-day, or if we look at the testimonials of honor given them by Caruthers and others outside of our Church, or if we look at their wisdom in building so solid, enduring and substantial a Church as this, or if we remember that this is the first Church in all this region that had a superb organ, or if we see how wise they were in action taken or recommendations offered in synodical gatherings, in printing books, or establishing schools of higher education, or on the negro problem, or in having liturgies, Church papers, etc., Sunday Schools, Missionary Societies, etc., or of maintaining purity of life in the Church, or if we consider their promptness, even amid forests to organize the first Synod of our Church in the Southland, if we consider this we cannot but be impressed with the fact that they were able, worthy, scholarly, thoughtful, intelligent, far-seeing and remarkable men. Whilst they made mistakes, we must be surprised that considering everything, that they did not make more mistakes or mistakes of a more serious nature, when "To err is human."

It is easier to be a Lutheran now, when our Church is strong, though it is still misunderstood, a graduate of the University of Virginia, and minister of a prominent Church once asked me if Lutherans were not the most extreme synergists in the world. A D. D. of a well-known denomination asked me if our Church did not use the Heidelberg Catechism, but the worst of all was, when I was asked by a well known temperance lecturer who had a national fame if we did not believe in infant baptism, and a Roman Catholic thinks we are all right because we use the name of the Virgin Mary in the creed, and that only by immersion. If we are so misunderstood to-day, how must it have been a century ago, when they tried to make our people believe that the Episcopal Church was the Lutheran Church in English dress and form.

Without English Lutheran hymn books, liturgies, books of sermons, papers, etc., it is a wonder she ever survived her trying periods. Hear one say of her "In Wilkes County may be found a small German flock in the wilderness, surrounded by human beings who know of nothing so little or of the true way of salvation, and who in their own opinions are wiser than the Bible itself. These often persecuted the members of the little flock."

Hear Pastor Franklow give his experience: "April 7th, I went to Mr. Moss with the hope of filling my appointment at the Edisto Methodist meeting house, when I was informed that they objected to me on account of my being a Lutheran minister."

Hear Pastor Scherer: "Proselyting is carried on extensively here, and some of the Germans have united with the Baptists and Methodists but very few heathens have become Christians."

"The spiritual condition of Ohio is dark. They have many preachers, there appears to be a want of such, who have sound doctrine and are of good repute."

Think of the hard labors in the long journeys upon horseback, in almost impenetrable forests, the holding of services in barns and other road places without church equipments of any kind.

How much then Caruther's remark means: "Nussmann labored faithfully in poverty and privations," and this was equally true of others.

These men of God were sound in doctrine, pure in life and held to the customs of the Church faithfully. They wore robes, conducted the services in a liturgical manner, catechised and confirmed the young and cared for all, and if only their example in all these matters had even been followed, how much better it would have been. So they toiled, labored, struggled and succeeded.

The work done in middle Tennessee, I have seen with my own eyes, and have heard the praise given the old North Carolina Synod, and its pastors, Revs. William Jenkins, Daniel Scherer, etc., who on the banks of Duck River, preached to the Lutherans settled along the stream, and laid the foundation of the present Synod of middle Tennessee. It has also been my good fortune to visit Mount Carmel, Illinois, where the sainted Scherers brought about a congregation that exists to this day, and has led to the foundation of others.

I had written many pages on the lives of the various pastors, but as there appear extended and able sketches in the "Organ Edition" of the Lutheran Visitor, I forbear reproducing them here and present only what was not presented there.

I made many efforts to secure data regarding some of the dear dead pastors, but found no one who could furnish me what I desired.

I could not ascertain where Rev. Jacob Kaempfer was buried. Information was sent that he studied in the Theological Seminary at Gettysburg, Pa., 1826-27, that he was a classmate of our venerable Dr. Jno. G. Morris, of Baltimore, but he himself, when visited by me, could give no positive information, and he ventured to say that he thought Pastor Kaempfer had married a Miss Oswald of York.

Rev. Philip A. Stroble after leaving old North Carolina, served a number of Churches along the Hudson river in New York State, at Cable-skill, Danville, etc. He was an active worker and wrote several excellent books, or "The History of the Salzburgers," and "The Memorial of the Hartwick Synod, New York," etc. He died in New York State about twelve years ago, and I learn from Rev. Prof. G. W. Fortney, A. M., a classmate of mine, who is pastor at Rhinebeck, New York, that Pastor Strobel is buried in the Lutheran cemetery at Red Hook, a small,

beautiful town near Rhinebeck. Rev. Mr. Fortney writes me, after he visited the spot for me: "There stands in a beautiful spot in the south east corner of the Red Hook Cemetery a granite monument 5½ feet high, of 3 pieces and nicely proportioned. This inscription marks the last resting place of the remains of Rev. P. A. Strobel. He died November 24, 1882, aged 70 years. Also the remains of his brother, Rev. W. D. Strobel, D. D., died December 6th, 1884, aged 76 years." No other inscriptions are to be seen. Mrs. P. A. Strobel and son and daughter are living in Georgia somewhere.

Those grand and great men were the outgrowth of the work here. The two Harkey's, Rev. S. W. Harkey, D. D., became a leader in the General Synod, North. Rev. Sidney L. Harkey, D. D., has developed into one of the strongest men in the General Council.

Rev. Theophilus Stork, D. D., became one of the most prominent men in our American Lutheran Church life. The elegant books he wrote are models of fine diction and purity of style, and will be and remain among the best productions of American Lutheran authors. Then, too, it must be remembered he was one of the finest preachers in his day that our Church possessed, as is eminently set forth in the book of Dr. Morris on "The Stork family," entitled "Life Sketches of Lutheran Ministers in America." He labored as pastor in Winchester, Va., Baltimore, Md., and Philadelphia, Pa.

Rev. Dr. Theophilus Stork was the son of old Father Stork, and was born near Salisbury in August, 1814. He was blessed with a son whom he named Charles Augustus, who rose to high prominence as a preacher, pastor and professor. Mr. Moody, who has been nearly all over the world, said of him that "he was the grandest preacher in Baltimore." Rev. Jas. H. Barclay, D. D., writing of him says: "If Dr. Stork had his superior among us, we should be glad to know the name. As a churchman, he was as true as in his friendship. He was a thorough Lutheran, and believed, heart and soul, in the doctrines and usages of our Church. He had no sympathy with imitation of other denominations. He knew that the Lutheran Church, doctrinally was sound. He knew that her usages were among the best. He stood by the old ways and walked in them, and was a leader for others who halted or trembled or aimed for new paths." As pastor in Baltimore, and professor in the Theological Seminary at Gettysburg, his name and fame will be revered in the generations to come, and we question if any one will outshine him.

What a remarkable history is that of the Scherer family, two of whom ministered at the altar of Organ Church. We take a glance at the Scherer ministers, Revs. Jacob Scherer and Daniel Scherer were brothers. Rev. F. R. Scherer lives in Kansas; A. H. Scherer lives in Indiana, Rev. J. J. Scherer lives in Marion, Va., Rev. Gideon Scherer lives in Marion, Va., Rev. Simeon Scherer lives in Marion, Va. The four sons of Rev. Simeon Scherer are Rev. Luther P. Scherer, Radford, Va., Rev. W. J. D. Scherer, Fairfield, Pa., Rev. M. G. Scherer, Concord, N. C., Rev. Jas. A. B. Scherer, the first Lutheran Missionary from America to Saga, Japan. What a list. Eleven ministers out of one family, and what a glorious work the old pioneers did in establishing Churches even all the

way out to the great city of Dayton, Ohio, and in Illinois; and how the younger brethren are zealously building up our Church.

We venture the assertion that no other part of the Church, and for all that of no other Church can boast of proportionately greater men, or better or more men from such humble beginnings. Beloved, it is a grand history when such men of such superior skill and power are produced as the first named, and so many faithful, capable and devoted pastors and missionaries are given God and the Church, by one noble family in but a generation or two.

We are impressed still more when we contrast the outlook then with the present, even if they could then say that Lutherans were to be found in America 15 years before the Baptists, 65 years before the Presbyterians, 140 years before the Methodists. Their surroundings were harrassing, whilst now they are only encouraging.

Then there were no Lutheran colleges in all this land, for pastors and parocinial school teachers could be secured from Germany as long as everything was German in our Church work. As late as 1845 we had only seven schools of higher learning in the United States under Lutheran control, but oh! what strides we have made since then, for now we have 146 colleges, seminaries, etc., in the United States, 688 professors in them, 13,500 students.

No Church paper was started until the year 1811, when the Pennsylvania Synod began a German paper, and no English paper was started until 1826, when the *Intelligencer* appeared in Frederick, Md., edited by Rev. Mr. Schaeffer, and then afterwards the *Lutheran Observer*, edited by Dr. Kurtz at Baltimore, started out successfully, and now we have 150 Lutheran papers published in the interests of the Church.

Then they were almost without a charitable institution, now we have 70 of them.

There was no English Lutheran Church in all this land until 1806, when St. John's Church was organized in Philadelphia, and the pressure was so strong against the English in the old Zion Church that 1400 votes were cast against the English, and in favor of German. To-day there are about 1000 English speaking Lutheran congregations.

There was but one Synod up to 1894, 100 years ago, now there are 66 District Synods and 38 sub, or nearly 100 Synods

There were about two dozen ministers, now over 5500, with nearly 10,000 congregations and 1,325,000 communicants. Behold, what the Lord hath wrought. It is marvellous in our eyes. Let us then appreciate what these pioneer people, both ministers and lay did in the long ago, for they did their duty, even until death, and left us a heritage, deserving to be most devoutly cherished, protected, preserved and perpetuated.

Whilst we were appointed to speak in memory of the dear pastors, we are not unmindful of the brave, loyal, self-denying laity that lived and labored with the pastors to one common end, and with one common purpose. They too deserve our highest admiration, sincerest praise and ever-living gratitude, for what they did and left for us.

We who have come in an age that witnesses the growing dim of the Mohammedan crescent, we who are seeing the sons of the old German

Fatherland, inhabit Africa and Christianize its people as they once did this fair land, the home of the Indian, we who have seen the son of one of your sainted members, Rev. James A. B. Scherer, sail over the great seas to give Japan the story of the Cross and our Luther's Catechism, we who have witnessed our Lutheran ministers go as Ambassadors of Christ to India and to the isles of the sea, we who live when the work begun by you and a faithful few elsewhere has spread to the California coast, to the frigid North and the plateaus of South America, we to whom your fair name and fame has come bright as burnished steel, rich as the lustre of gold or silver and more enduring than all, we honor you, love you, esteem you, and to the coming generations hand, this day, the history of your lives and labors, that grow brighter and brighter like the glory of the rising sun on a summer day.

Having now paid our tribute to these godly men, having looked at their lives and labors, having read the roll of honor of the noble dead, I feel sure we all can say of each of them:

“Of such as he, there be but few on earth;
Of such as he there are many in heaven;
And life is all the sweeter that he lived,
And all he loved more sacred for his sake,
And death is all the brighter that he died,
And heaven is all the happier that he is there.”

At the conclusion of the address Rev. L. K. Probst, Secretary of the Board of Missions of the United Synod, offered the following prayer:

Our Heavenly Father, at the close of these exercises we thank thee for what we have seen and heard this day. We are glad that our attention has been so interestingly and instructively directed to the early history of this Church. We thank thee that thou didst, in times past, raise up men who devoted their lives to the preaching of thy word, and the extension of thy kingdom in this place. We rejoice in the work which has already been done, and for the many souls which have been saved through the faithful labor of these, thy servants, the early pastors of this Church. They rest from their labors, and their works do follow them.

And now, our Father, we are called on to pray for their descendants—the ministers now living—who are preaching thy word. O wilt thou graciously remember them this day, and bless them. We pray thee that they also, in their day and generation, may be faithful to every duty, and that they may be the instruments in thy hand for the accomplishment of much good in the world. Especially we pray thee that thou wilt very abundantly bless the young relative of a departed pastor of this Church who has gone as one of our missionaries to Japan. Wilt thou be with him as he labors in that far away land, and may his life be precious in thy sight. Give him grace and strength for all his work, and if it seem good to thee, give him, we pray, many souls for his hire.

May we all learn the lesson of this hour, and resolve anew to-day to strive to faithfully perform the work thou hast given us to do. Let thy rich blessings rest upon us all as we go away from this place. Lead us through life by thy Holy Spirit, and save us in death, for Jesus Christ's sake. Amen.

Before the congregation was dismissed Rev. Mr. Lutz suggested that we gather around the grave of Rev. C. A. G. Storch, whose remains are buried in the cemetery adjoining the Church. Dr. Rothrock was present at the grave and the Apostle's Creed and the Lord's Prayer were repeated in concert, Dr. Peschau leading. After this one stanza of “Nearer my God to Thee,” was sung and Dr. Rothrock pronounced the New

Testament benediction, and the centennial exercises were over and the large congregation was dismissed.

The writer of this esteems it as one of the privileges of his life that he had the good fortune to be present on this memorable occasion, and in after years will look back to it as one of the oases in his journey. The acquaintances made and the friendships formed during his annual visits among the good people of North Carolina will always be remembered and cherished. May this little pamphlet do much good in cherishing the memories and sacrifices of the pioneer Lutherans and be a means of stimulating those now living and those yet to come to greater effort and grander achievement is the earnest prayer of the writer. Other congregations should follow the example of Organ Church and preserve their history.

Note.

Since this little pamphlet was first undertaken and the first part was printed another name has been added to the death roll of the pastors of Organ Church. On November 2nd, 1894, Rev. S. Rothrock, D. D., suddenly and peacefully passed over the river and rested from his labors. He was a good man and had abounded in good works. Everybody loved Father Rothrock. A sketch of his life appears in another part of this history.

N.C. 204 Z99 1860-99 v.2
Nos.1-13
343074

N.C. Religious pamphlets

DATE

ISSUED TO

N.C. 204 Z99 1860-99 v.2
Nos.1-13 343074

